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JESUS

The Way the Truth the Life



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JESUS

The Way the Truth the Life

An Exposition of Anglo-Catholic Teaching

BY

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WITH PREFACE BY

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THE
STUDENT
CHRISTIAN
MOVEMENT

32
RUSSELL
SQUARE,
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TO
MY WIFE

CONTENTS.

	PAGE
PUBLISHERS' NOTE	xi
PREFACE BY CANON COOPER	13
INTRODUCTION	15
CHAPTER	
I. ANGLO-CATHOLICS	21
II. WHAT IS CATHOLIC?	33
III. OUR TEACHING—JESUS ONLY	47
IV. THE WAY	55
V. THE TRUTH	75
VI. THE LIFE	105
CONCLUSION	149
GENERAL INDEX	151
AUTHORS QUOTED	155

PUBLISHERS' NOTE.

THE Student Christian Movement is interdenominational, and therefore holds within its membership men and women belonging to different denominations. So also it publishes books expounding the Christian faith from different points of view. It issues this exposition of Anglo-Catholic teaching, because it believes that it is important that Christians should understand one another.

PREFACE.

IT is a happy characteristic of our time that there is an increasing number of people who are realizing that truth is many-sided, and that no one person, nor any group of people, can do it full justice. We gain a fuller knowledge, not by trying to overcome one another in argument, but by a better understanding of our own convictions and increasing willingness to learn from others.

The Student Christian Movement is a fine embodiment of this spirit, and in publishing Mr Westley's book it is true to its traditions.

The book is a statement, from the writer's point of view, of Anglo-Catholic principles; and whatever may be the reader's own convictions, it is important that these principles should be understood. A movement that has won the allegiance of so many thoughtful men—among them some of our best scholars and theologians—is, to say the very least, worthy of sympathetic study. We do not make a foolish claim to have grasped all that is meant by the word Catholic, nor—as to the other half of our title—to have exhausted all that the typically English mind has to contribute towards the un-

JESUS THE WAY THE TRUTH THE LIFE

folding of the full meaning of the Faith. We hope that we are still learning ; but we are very sure that the truths to which we bear witness (however imperfectly) are essential to a right understanding of the Christian Religion.

Every movement, however sound in itself, has its excesses and extravagances. Even with respect to these I would plead for a fairer judgment than they sometimes receive. But those who read the following pages will see at once that Mr Westley's mind is not of that sort. He represents the solid central element of the Movement that is in legitimate descent from the Caroline and Tractarian teaching. His book will bring a welcome reassurance to sympathetic but perhaps anxious observers.

FREDERIC W. COOPER.

PRESTWICH RECTORY,
Christmas, 1923.

INTRODUCTION.

THE following is a simple statement, constructive not controversial, of Anglo - Catholic teaching. Thirty-three years' work in the Anglo-Catholic movement, seven years as a layman, one as deacon, and a quarter of a century as a priest, gives me some claim to speak as a representative. The time seems ripe for such a statement. For strange and weird perversions are supposed in some quarters to be the actual teaching of all Anglo-Catholics, and it is certainly needful to clear away also the widespread haziness that prevails as to our teaching.

I am fully aware of the difficulty of my task. Especially it is difficult in respect of (1) The Aim of the Movement ; (2) The Position taken by a few Extremists ; (3) Sense of Proportion ; and (4) Standard of Teaching.

THE AIM OF THE MOVEMENT.

(1) Much misunderstanding has arisen from the fact that we disclaim being a school of thought, still more being a party in the Church. We claim to do our best to discover what the mind of the Church is,

JESUS THE WAY THE TRUTH THE LIFE

and in all things to be guided and controlled by the mind of the whole Body of Christ. If that point is grasped, much of the criticism directed against the Movement is seen to be invalid. The common charge, for instance, that we are doing Rome's work, and desire Romish practices as such, is seen to be absurd. Whereinsoever Rome has departed from primitive tradition or its legitimate development, she has departed from Catholic truth, and so far, has abrogated her title to be Catholic. It is only in so far as she remains Catholic in the historic sense of the word, that we desire communion with her. We strive to hold and promulgate the teaching of the whole Church, and nothing less than that. In other words the whole aim of Anglo-Catholics is to bring men nearer to the Lord JESUS CHRIST, that they may become more Christ-like.

The reunion of Christendom in its widest, deepest, highest sense is essential, we believe, to the complete fulfilment of this aim. But we feel sure that the Reunion of Christendom can never be brought about except on Catholic lines. Even in our own lifetime there has been a distinct movement of all Christians in the Catholic direction. We believe that thus the Holy Spirit is working out His purpose to fulfil that glorious prayer of our dear Lord, "That they all may be one." We feel that Count Joseph De Maistre was right when he wrote : "If ever the time should come when Christians should

INTRODUCTION

draw towards each other, as everything invites them to do, it seems as if the movement must emanate from the Anglican Church." These are the words, be it remembered, of an Ultramontane Roman Catholic.

There is, strictly speaking, no such "ism" as "Anglo-Catholicism." Anglo-Catholics are not a mere party, still less are they partisans. Nothing has been more clearly emphasized at their Congresses than their refusal to form a party. They desire to realize, first intellectually and doctrinally, and then vitally and practically, the true positive Catholicity of "the Church which is His Body, the fulness of Him that filleth all in all" (Eph. i, 23).

THE EXTREMISTS.

(2) Secondly, it is unfortunately true that, especially in the South of England a (comparatively) few extremists have created an impression that the main object of the Movement is to restore the "popular devotions" of the end of the Fifteenth Century. "There were always in the Western Church" wrote Dr Creighton, "two somewhat different lines of thought. One was concerned with maintaining and expressing popular devotion, the other with the great principles of the Catholic Faith. There came a time when these two tendencies became conscious of antagonism. The theology of

JESUS THE WAY THE TRUTH THE LIFE

the Schoolmen which had grown up to explain the practices which seemed necessary to meet popular demands, was exposed to the criticism of those whom the Revival of Learning had led to a more intelligent study of the records of early times. . . . Reforming efforts ended in a sense of hopeless weariness, but one truth became apparent, that reform was only possible by returning to the principles of sound learning.”¹ The extremists seem to be bent on following the former “line of thought” as against the considered judgment of the English Church in the Sixteenth and Seventeenth Centuries ; and have therefore no right to call themselves ‘Anglo-Catholics.’

It is clear that such perversions of the Anglo-Catholic Movement tend to stultify entirely the position of the majority of Anglo-Catholics, because, if allowed, they would make the movement partisan in its aim.

SENSE OF PROPORTION.

(3) The sense of proportion is most essential in any teacher of the Faith. “Let us prophesy according to the proportion of the Faith” (Rom. 12, 6). The lack of this sense vitiates Father Woodlock’s curious “reply” to the Bishop of Zanzibar in the *Morning Post* of August 6th, 1923 : “The personal infallibility and supremacy of the Pope is now such

¹ Creighton, *Position of the Church of England*, p. 6.

INTRODUCTION

a defined dogma, and will for all time be held by the members of the Roman Catholic Church as tenaciously as they hold to the Godhead of Christ." Fortunately this is the utterance of a fallible Jesuit, and not of any 'infallible' person, or one would feel rather hopeless about the possibility of Reunion! The Godhead of our Lord must, for any sane Christian, rank on a far higher plane than any item of ecclesiastical arrangement, however important that item be.

My own fear is lest, in attempting to set out the *distinctive* features of Anglo-Catholic teaching, I should be misunderstood as attaching most importance to those features which occupy most space, and so give the impression of that lack of proportion which is un-Catholic, and which I desire above all things to avoid.

THE STANDARD OF TEACHING.

(4) *Lex orandi lex credendi*. The prayers of a Church are a much truer test of her real principles than anything else. Her prayers exhibit her creed in action. What she believes we may discover from her creeds. What she is, in purpose and intention if not yet wholly in fact, we shall best find out from her prayers. The standard of Anglo-Catholic teaching, then, may roughly but faithfully and practically be taken as that of the 'Green Book.' This is the popular name for the Prayer Book revision pro-

JESUS THE WAY THE TRUTH THE LIFE

posals of the English Church Union. This, in my judgment, represents the sober and considered conception of Anglo-Catholic teaching, much more truly than the utterances of any individual representative.¹

It would, in many ways, have been much easier, and perhaps more interesting, if I had written the whole book in my own words. I have quoted from Anglo-Catholic writers, both of this and of former time, deliberately and freely, to shew that the Catholic conception here set out is no new thing, still less any fad of a few perverse Churchmen to-day; but is of high authority, and has appealed to many master-minds.

This sketch, then, though unofficial, expresses briefly but faithfully the main principles of all Anglo-Catholics. I pray that it may be of some little value in clearing away misconceptions by setting forth our Lord as “the Way and the Truth and the Life.”

W. ARTHUR WESTLEY.

S. JOHN'S VICARAGE,
OLDHAM,
Feast of All Saints, 1923.

P.S.—I have to thank the Rev. Canon Edwards Rees, D.D., Rector and Rural Dean of Rothbury, for kindly reading through the proofs; although he is in no way responsible for the views expressed.

¹ The fact that since the above was written, several thousands of Anglo-Catholic priests have signified their willingness loyally to accept the ‘Green Book,’ if canonically authorized, shows that this view is common to the majority of my fellow-priests in the Movement.

JESUS THE WAY THE TRUTH THE LIFE.

CHAPTER I.

Anglo-Catholics.

THE WORD "ANGLO-CATHOLIC."

THE word Anglo-Catholic is an ugly one. We accept it, rather as a penance for past neglect of definite teaching on the part of our Church than for any other reason. It is convenient, however, because the word "Catholic" is apt to be misunderstood by the unlearned. The latter word is popularly misused in two ways. Sometimes it is employed to denote an easy-going tolerance of any and every belief or lack of belief, as opposed to what is said to be 'narrow-minded.' Often again our Roman brethren try to limit its meaning to "distinctively Roman Catholic." Both the Church in India, and, more recently, the Church of Ireland, have called attention to this misuse: "This," wisely wrote the Irish Bishops in March 1923, "is not a mere question of 'names and words.' If we now surrender our title of membership in the

JESUS THE WAY THE TRUTH THE LIFE

Catholic Church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that Faith which was once for all delivered unto the saints."

So, to avoid misunderstanding, we accept the title "Anglo-Catholic," which was popularized by the scholars of the Oxford Movement ninety years ago.

THE ANGLO-CATHOLIC SPIRIT.

The movement did not begin then. It is the heir of all the ages. It is one in spirit with the Church of the Roman Catacombs, the persecuted Church which kept in pristine purity the Faith of the first Apostles. It is one in faith with the four great General Councils of the century that followed the days of persecution. It holds with Vincent of Lerins in the Fifth Century, as will be seen later. The prayers of Gelasius and of Gregory and of the other saints, which we still use in the Prayer Book, are instinct with the same spirit. S. Osmund's stately English ritual, which the English Prayer Book often seems to take for granted, is an expression of the same faith. *Magna Charta* declares that "the Church of England shall be free." The patriot King Edward III. is of the same faith, when in the famous Statute of Provisors, 1350, he sums up the purpose of "the Holy Church of England" as being to "inform them ¹ and the people of the Law

¹ King and nobles.

ANGLO-CATHOLICS

of God." The leaders of the movement of the Sixteenth Century continually appeal to the authority of the Universal Church as their justification for their attitude to the abuses of the times.

For instance, the Act¹ of 1531 declares "Our Sovereign the King and all his natural subjects, as well spiritual as temporal" to be "as obedient, devout, Catholic and humble children of God and Holy Church, as any people be within any realm Christian." The Act¹ of 1533 too, insists that the King and his subjects do not "intend to decline or vary from the congregation of Christ's Church in anything concerning the very articles of the Catholic Faith of Christendom, or in any other thing declared by Holy Scriptures and the word of God necessary for their salvation; but only to make an ordinance by policies necessary and convenient to repress vice, and for good conservation of this realm in peace, unity, and tranquillity—ensuing much the old ancient customs of this realm in that behalf." So Queen Elizabeth in her declaration after the Northern Rebellion of 1569, declares that she does not take it upon herself "to change any ancient rite or ceremony of the Church from the form before received and observed by the Catholic and Apostolic Church." Through the Seventeenth and Eighteenth Centuries there is no lack of witnesses. The saintly Bishop Lancelot Andrewes,

¹ The spelling has been modernized.

JESUS THE WAY THE TRUTH THE LIFE

probably the most learned Englishman of his day, "the most apostolical and primitive-like divine, in my opinion, that wore a rochet in his age" (Bp. Hacket), is the most perfect type of the Anglo-Catholic. "Personally, he loved an ornate ritual; the five points and many others besides were in use in his private chapels both at Ely and Winchester. But Andrewes was far too considerate to enforce them upon unwilling congregations. He was content with 'enjoying without enjoining.' Here came in his favourite principle of only insisting upon what was *de fide*; accessories of worship were not such—however helpful they might be to some worshippers."¹

To men like Andrewes and Hooker succeed the Restoration Divines, such as Cosin and Sanderson—liturgical scholars to whom we owe some of the most beautiful parts of our present Prayer Book. The *Clerus Anglicanus* that was *Stupor Mundi* for its learning, was a clergy indoctrinated with the true Anglo-Catholic spirit, that made use of the word 'Anglo-Catholic.' In the old church of S. Gregory, Norwich, on a small slab let into the wall near the steps to the High Altar, is the inscription: "Johannes Whitefoot, Ecclesiæ Anglo-Catholicæ Presbyter, hujus Parochiæ Curatus . . . obiit an. ætatis 89, æræ Xianæ 1699."

"In 1714 there were seventy-five churches in

¹ Overton, *Post-Reformation Saints*.

ANGLO-CATHOLICS

London which were open every day. Six of these churches had three daily services, and five had four daily services.”¹ Archbishop Wake’s proposals for Reunion with the Gallican Church were entirely on Anglo-Catholic lines (1716-1737).

It was the unconstitutional ejection of the Non-jurors in 1690, and the equally unconstitutional suppressing of Convocation in 1717, which led to the apathy of the years that followed, and I believe that we can never hope for any real progress in the Church until we have the full synodical system of the Church once more restored. Jones of Nayland (d. 1800) forms a link with the older men of the Oxford Movement.

THE EVE OF THE OXFORD MOVEMENT.

At the beginning of the last century there was a widespread coldness and indifference in the Church. Outside the two coteries that had their centres at Clapham and at Clapton respectively, there was not much enthusiasm to be found in the English Church. But both the historical schools of thought helped to prepare the way.

“The high church revival was not the antagonist but the supplement of the evangelical revival which preceded it. It has been remarked as a strange thing that so many who fell under the spell of the Oxford movement had been brought up under

¹ Plummer, *Church of England in the Eighteenth Century*, p. 21.

JESUS THE WAY THE TRUTH THE LIFE

evangelical influences. But there was really nothing strange about it ; it was a quite natural sequence of events. It was merely a passage from the subjective to the objective, from individualism to collectivism ; from the great truth that ' JESUS CHRIST came into the world to save sinners ' to the other and kindred great truth that ' Almighty God purchased to Himself an universal church by the precious blood of His dear Son.' It was not the loss of anything, but the superaddition of something more to what was already there. If it was not this, it was a spurious, not a genuine result of the movement."¹

It was in 1823 that Professor Lloyd began his lectures at Oxford on the history of the Prayer Book, and instilled into his pupils a love for the pre-Reformation Liturgy.

THE OXFORD MOVEMENT.

In 1833 the Government proposed to suppress on its own authority one-half of the whole episcopate of the Irish Church. It was this apparent attack upon the Apostolical Succession that led a few Oxford men to appeal to Hugh James Rose, then Rector of Hadleigh, in Suffolk, for a conference. He had been ' Christian Advocate ' at Cambridge, and had all the qualifications needful in a leader. The conference met at Hadleigh at the end of July.

¹ Canon Overton, *The Anglican Revival*, p. 15.

ANGLO-CATHOLICS

But before then, on July 14th, 1833, John Keble had preached the Oxford assize sermon on "National Apostasy" which Newman always considered "the start of the religious movement of 1833." "Like all Keble's utterances, there was more effectiveness in it than the casual hearer or reader would realize. Applying the warning of the prophet Samuel to the people who had rejected God for their king, he pressed upon his hearers the duty of resisting a similar catastrophe. He did not scruple to declare boldly that England 'as a Christian nation was a part of Christ's Church, and bound in all her legislation and policy by the fundamental laws of that church,' and that if this principle was disavowed, it was a direct disavowal of the sovereignty of God. Then, in obvious reference to the Irish measure, he asked 'If it be true that such enactments are forced on the legislature by public opinion, is apostasy too hard a word to describe the temper of such a nation?' In his peroration, he stirs up his hearers to take as active a part in public affairs as the duties of life would allow, and expresses the most absolute confidence in the final victory of the church."¹

The meeting at Hadleigh lasted four days. Only four clergy were present, Rose, Palmer, Perceval and Hurrell Froude, but Keble and Newman were in close touch with the little band.

¹ *Ibid.*, p. 30.

JESUS THE WAY THE TRUTH THE LIFE

AIM OF THE OXFORD MOVEMENT.

The little conference at Hadleigh decided to fight especially for two points—Apostolical Succession and the integrity of the Prayer Book. In other words, they set out to teach the more than half-forgotten truths that the Church is Apostolic and Catholic. For this reason they adopted the word Anglo-Catholic. As a result of the conference, two addresses to Archbishop Howley, from 7000 clergymen, and from 230,000 heads of families, were signed and presented in 1834. *The Tracts for the Times* were begun on September 9th, 1833. Soon after, Dr Pusey joined the movement, and then the little popular leaflets gave place to scholarly treatises. If Bishop Creighton rightly held that “The formula which most explains the position of the Church of England is that it rests on an appeal to sound learning,” then the teaching of Pusey and his fellow-writers was assuredly Anglican.

“The object of the Tracts, as of the Movement as a whole, was to recall men to the foundations on which churchmanship rested. They defended the Church, not as a State establishment, but as the Divine Society founded by the Lord Jesus Christ, endowed with supernatural powers, the trustee of the revealed Catholic Faith, and the possessor of a ministry which descended directly from the apostles. This teaching, which had been that of the Caroline

ANGLO-CATHOLICS

Divines and the Non-jurors, had been largely obscured in the previous century, though it was still held, at least in its main outlines, by the older High Churchmen, like Joshua Watson, and by the suffering remnant of the Church in Scotland. The Movement quickly gathered force, partly from the intellectual brilliance of its members, partly from the holiness of their lives.”¹

It is noteworthy that the men who left the movement to join the Roman Communion were out of sympathy with the original intention, and “despised the solid Anglican foundation on which the older men had built” (Ollard). So the secessions to Rome, instead of destroying the Oxford Movement, as its opponents hoped, made clearer still the abiding vitality of the Catholic Faith within the Anglican Communion.

THE ANGLO-CATHOLIC MOVEMENT TO-DAY.

The present-day movement began in the dark days at the close of the war. Many of the clergy felt that there was need for a great venture and opportunity for a great victory of the Faith. Prayer Book Revision helped to bring things to a head. We felt, as they felt in 1833, that we must do all that was possible to preserve the catholicity of the Book of Common Prayer. Some of us had served with

¹ Canon Ollard in *Dict. of Eng. Ch. Hist.*, p. 431.

JESUS THE WAY THE TRUTH THE LIFE

the Army, some in the difficult work of keeping religion alive at home during wartime in over-populated and under-staffed parishes. All agreed that "something must be done." But what? We hold that the only remedy for the widespread apathy or half-concealed hostility to religion to-day, lies in the appeal of the Catholic Faith of our Lord JESUS CHRIST. We do not all see eye to eye on every detail. But we all desire to wake up the whole Church to a renewed and glorious vitality. Some of us are young, and no doubt exhibit the defects of youth. *Ex uno disce omnes* is seldom a safe motto. The intentions of Anglo-Catholics, even of the younger ones, are excellent, although some may make mistakes.

"The only use to make of past mistakes is to accept their lessons. It is always difficult to choose between the apathy of indifference and the exuberance of excessive vitality. There is a temptation, when oppressed by one, to long for the other. But there can be no doubt which is preferable. Englishmen of the present day have learnt, I hope, to make the best of the robustness of the English character, even when they find it for their own purposes excessive." ¹

The new phase began as a taking counsel together and as an attempt to deepen the spiritual life and widen the spiritual outlook of devoted members of

¹ Bishop Creighton, *The Position of the Church of England*, p. 18.

ANGLO-CATHOLICS

the Church of England. A few extreme Erastians and Modernists have tried various means of counter-ing or 'side-tracking' the movement. The real danger is lest the 'side-tracking' should be effected, not from without, but from within.

THE CONGRESSES.

There have been several Congresses since 1920 in different centres. The Handbook of the London Congress of 1923 bears on its first page the following statement :

"The Purpose of the Anglo-Catholic Congress is to Extend the Knowledge of the Catholic Faith and Practice at Home and Abroad, and by this means to bring men and women to an acknowledgment of our Lord Jesus Christ as their personal Saviour and King."

Similarly, the Manchester 1922 Congress Handbook states :

"The Anglo-Catholic Congress stands for the Conversion to our Lord of those who do not know Him. All round us there are thousands of men and women who have lost their way to God. Some are dead in trespasses and sins ; some are sunk in materialism and indifference ; some are vaguely interested in spiritual things, but have forgotten or never known our Lord ; some have been deluded by the teachers of heresy or of false religion. All such we long to make faithful Christians. We believe that the

JESUS THE WAY THE TRUTH THE LIFE

Catholic way—the way of Prayer, of Penance, of Communion, of the offering of the Holy Sacrifice, of a living fellowship with the Saints and all the blessed dead—is the one assured and tested way whereby the redeemed may find union with their Redeemer.

“To bring the men, women and children of our country through the full faith of Catholic Christendom, to the love and service of the Incarnate Son of God,—the aim of our Movement is nothing less than that.”

The Congresses aim at preparing the way for a great Evangelistic campaign. They have been organized by separate local Committees, and I mention them because they exhibit the nature and make clear the aim of the movement.

CHAPTER II.

What is Catholic?

JER. 6, 16: "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

THE CATHOLIC PRINCIPLE.

The Catholic principle is stated by S. Paul in his First Epistle to Timothy,—“God our Saviour . . . willeth that all men should be saved, and come to the knowledge of the truth.” The Epistle to the Romans is to a large extent an expansion of this statement. This principle governed the last two revisions of the Prayer Book, in 1604 and 1662, as against the rejected Puritan principle, which consistently opposed ‘universality.’ The *Westminster Confession of Faith* (still in theory the doctrinal standard of all Presbyterians) expresses the Puritan position thus,—“The rest of mankind, God was pleased . . . to pass by, and to ordain them to dishonour and wrath for their sins.”¹ This Puritan doctrine of Election and

¹ Ch. III. viii, *cp. Longer Catechism*, Qu. 59.

JESUS THE WAY THE TRUTH THE LIFE

Reprobation has been widely abandoned by the spiritual heirs of the Puritans, and both Presbyterians and Free Churchmen have moved a long way towards Catholicity.

We believe that nothing but Catholicity can solve the problems before Christendom.

THE CATHOLIC CHURCH.

We “believe *in*” the Church, because it is “His Body, the fulness of Him that filleth all in all” (Eph. 1, 23). “Christ also loved the church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the church to Himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish” (Eph. 5, 25-27). It is not yet perfected. Our Lord has chosen it in order to make it perfect. It is not yet perfectly Holy. Neither is it perfectly One. Neither is its Catholicity nor its Apostolicity yet perfect.

In spite of all the difficulties in the way, we believe in the Church, and in the Unity, the Holiness, the Catholicity, and the Apostolicity of the Church of JESUS CHRIST. We believe that in purpose and in tendency the Church does possess these notes. We believe that in our Lord’s purpose, surely to be fulfilled, the Church already possesses

WHAT IS CATHOLIC ?

these characteristics and that more and more she is realizing them in life and fact.

If it is not so, and the mechanical idea of Catholicity were a true one, the Church died of heresy in the Fourth Century !

We believe it can never attain to true Unity or to real Holiness without Catholicity and Apostolicity. Therefore we must realize, and help others to realize the meaning of all four notes of the Church. Then they and we may at last attain to the "One Flock, One Shepherd," of our Lord's desire and prayer. To us, the problem of Reunion is inseparably bound up with this Catholic conception, and Anglo-Catholics passionately long to see Christendom once more a Living Reality among men.

THE WORD CATHOLIC.

"The Church," writes Dr Mason,¹ "is not merely *hê katholou*, that is, the Church in general, as opposed to the Church of a particular place or nation ; but *hê katholikê*, the Church whose inward character is one of universality. . . . The fixing of the word in its more outward sense seems to be due to Latin writers, not well acquainted with the Greek language, and naturally prone to think more of practical organization than of ideal characteristics. Oriental teachers, while not excluding the local notion, rightly in-

¹ *Faith of the Gospel*, p. 230.

JESUS THE WAY THE TRUTH THE LIFE

sisted on the metaphysical notion as well. The Church, says S. Cyril of Jerusalem, 'is called Catholic because it exists all over the world from one end of the earth to the other, and because it teaches universally (*katholikôs*) and with no omissions, the entire body of doctrines which men ought to know.' . . .

"But the very reason why the Church is thus spread abroad lies in her intrinsic character. It is her nature to penetrate everywhere and to embrace all. Resolutely refusing to be cramped and petrified and stereotyped, by reason of the free Spirit which animates her, she is capable of adapting herself to all circumstances. Our religion—no longer, like that of the Jews, given under a form suitable to one race only,—is equally at home among all nations and in all climates, in all times, under all forms of government, amidst all varieties of social and intellectual culture. In fact, like Christ Himself, the Catholic Church is in sympathy with everything that is truly human, and cannot acquiesce in being bound by anything less large than humanity, being indeed coextensive with the new humanity inaugurated by Christ. Her mission is to lay hold on every soul, and—not to force it into some narrow and uniform mould, but—to train and develop it into showing forth those features of the life of Christ for which it was predestined."

I have quoted thus fully because it seems necessary

WHAT IS CATHOLIC ?

to make quite clear the sense in which we use the word 'Catholic.'

We believe then that the Church is Catholic, that is, that in our Lord's purpose, now being fulfilled, the Church is :

- (a) To be for all : " all the nations " (S. Mtt. 28, 19) ;
" all the world . . . the whole creation " (S. Mk. 16, 15).
- (b) To teach all truth : " to observe all things whatsoever I have commanded you " (S. Mtt. 28, 20) ;
" He shall teach you all things " (S. Jn. 14, 26) ;—
" all the truth " (S. Jn. 16, 13).
- (c) To endure for all time " until He come " ;—" all the days " (S. Mtt. 28, 20).
- (d) For the whole man ;—" every whit whole " (S. Jn. 7, 23).

CATHOLIC : (a) FOR ALL.

Our conception of Catholicity, then, must be as wide as the Love of God. Catholicity is the reflection of God's catholic love :

" For the love of God is broader
Than the measures of man's mind,
And the Heart of the Eternal
Is most wonderfully kind."

Dr F. W. FABER.

" It is schism that is narrow, not catholicity. It is schism—providing a separate church for each nation, a separate church for each class or each distinctive disposition of men—it is schism that

JESUS THE WAY THE TRUTH THE LIFE

makes the witness of Christ so feeble in the world. And the doctrine of the one catholic church, constraining all men who profess belief in Christ to discipline themselves enough to live in unbroken fellowship—a fellowship which transcends all natural divisions of race and class—it is this alone that can give us a really broad Christianity. ‘We are all one manhood in Christ Jesus.’ ”¹

“In every nation he that feareth God and worketh righteousness is accepted with Him,—but for what accepted? To be let alone? To be told that devout Judaism, that sincere heathenism, are enough for salvation? Nay, let the context of those words teach us a truer lesson. Cornelius, devout, and charitable, and earnest, is accepted to be the first Gentile within the pale of Christ’s Church.”²

Since the Church is to be for all nations, and all kinds and characters and dispositions of men, it follows necessarily that any insistence upon unimportant non-essentials is not only puerile, but wicked. This is a sound Catholic principle, which must be insisted on.

When S. Augustine of Canterbury, troubled at the discovery that the British and Gallican uses both differed from that of Rome, wrote for advice, Gregory the Great laid down this as a sound foundation principle :

¹ Bishop Gore, *The Religion of the Church*, p. 43.

² Dr C. J. Vaughan, *Solidity of True Religion*, p. 77.

WHAT IS CATHOLIC?

“You, my brother, are acquainted with the customs of the Roman Church, in which you have been brought up. But it is my pleasure that if you have found anything either in the Roman or the Gallican or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the Angles, which is at present new in the Faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select therefore from each Church those things that are pious, religious and correct, and when you have made these up into one body, instil this into the minds of the English for their use.”¹

In the early days of Catholic unity there was always a great diversity in non-essentials. It was only when the idea of mechanical uniformity² and blind obedience to a stereotyped code of ecclesiastical law, became dominant in the Church in the late Thirteenth Century, that the spirit of schism became strong. “God’s unities are all composed of great varieties,” Dr John Hunter used truly to say.

The *First Prayer Book of Edward VI* allows a ritual diversity: “As touching kneeling, crossing,

¹ Bede, *Ecclesiastical History*, I. 27.

² Probably that mechanical idea of uniformity lies also at the base of many of the schisms among the nations in these last few years.

JESUS THE WAY THE TRUTH THE LIFE

holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame."

The early Sixteenth Century conception of rigid uniformity on unimportant matters is hopelessly out-of-date in these democratic days.

To-day the world is more closely knit together than at any previous time ; and it is yearning, we believe, for true Catholicity, but nothing narrower than true Catholicity can satisfy. Of this true Catholicity Canon Liddon wrote: "In both Epistles ¹ the Church is considered as a vast spiritual society which, besides embracing as its heritage all races of the world, pierces the veil of the unseen, and includes the families of heaven in its majestic compass. . . . Peace among men is secured, because the Cross is the centre of the regenerated world, as of the moral universe. Divided races, religions, nationalities, classes, meet beneath the Cross ; they embrace as brethren ; they are fused into one vast society which is held together by an Indwelling Presence, reflected in the general sense of boundless indebtedness to a transcendent Love." ²

So the evangelization of the world, we believe, will never be carried out but by those who have grasped the truth and proved the inspiration of Catholicity.

¹ Col. and Eph.

² Liddon, *Bampton Lect.*, p. 333.

WHAT IS CATHOLIC?

“The Primitive Church,” says the Report of the Central Board of Missions Committee, “did not need missionary societies. It was itself a missionary agency. So it ought always to be.” Most true; but it never will be, until it realizes true Scriptural Catholicity.

CATHOLIC: (b) TEACHING ALL TRUTH.

“He shall guide you into all the truth,” says our Lord, of the Holy Spirit (S. Jn. 16, 13).

“All the Truth” is the realization not only in thought but in deed and in life, of what the Lord JESUS CHRIST is. He is *the* Truth.

Truth is One and Indivisible. Not lurking at the bottom of a well, but reigning for evermore at the Right Hand of the Father, is the Truth of God.

Each facet of Truth has its own message, but to the Catholic each speaks of Him Who is the Truth.

The perfect circle of the Creed starts with the personal relationship of confidence in the one God, rests each fact upon the preceding ones, and comes back at last to the consummation of that personal relationship in “everlasting life”—“the life of the world to come.”

The summary of the Catholic Faith which we call “the Apostles’ Creed” (because we believe it represents the teaching of the Apostles) gives only facts. This is the Creed used in the Baptismal Service.

JESUS THE WAY THE TRUTH THE LIFE

The laity are not required to accept any theories. Explanations of, deductions from, theories upon those facts may often be helpful, but they are not articles of the Catholic Faith.

“Men often speak of the dogmas of the Church, as if they were deliberate attempts to impose certain arbitrary interpretations upon the truth contained in Scripture. The fact is just the opposite; they are the result of attempts to protect the historic record of the Gospel from arbitrary interpretations suggested by current modes of thought. The Creeds are brief statements of facts, against endeavours to explain those facts away.”¹

CATHOLIC: (c) FOR ALL TIME.

By Catholicity, Future and Past are inseparably bound up with the Present. Each celebration of the Holy Communion is to us one link in a chain that reaches from the Upper Chamber at Jerusalem to the Second Advent of our Lord. He bids us celebrate it “until He come.” We are heirs of all the ages past, as we are trustees for all the generations yet to come. If Christians of other communions would try to realize this simple truth, they would surely better understand why we do not feel free to barter the historic Creeds or Ministry or Sacraments of the Church even for a seeming reunion

¹ Bp. Creighton, *Pos. of the Ch. of Eng.*, p. 9.

WHAT IS CATHOLIC ?

here and now with other Christians, which appears so tempting.

This sense of historic continuity in Catholicity inspires us to hand on the inheritance living and glorious, even as we received it from those who went before us in the Faith. Yet at the same time there is no danger of the Faith becoming dull or dead to us. We realize that it is a Living Faith because it is the expression of a Living Personality.

Catholicity enables us to take broad and far-reaching views of present-day problems, because we are ever learning fresh lessons from past experience, and looking forward to see the effect of our work upon the generations yet unborn.

CATHOLIC : (d) FOR THE WHOLE MAN.

This is a necessary corollary from the preceding three points. The religion of our Lord JESUS CHRIST appeals to the whole man—to spirit and soul and mind and body, and influences and hallows every part of him.

“ It is an evil thing, and but too common, to hear men speak of the soul, their own or another’s, as if it were a sort of separate person inside them, having its own interests, its own anxieties, its own perils, its own subjects and objects, quite apart from other portions of the great complex being. A soul that has its own books, its own conversation, and its own one day in seven, is as little aware of the breadth of

JESUS THE WAY THE TRUTH THE LIFE

Religion as it is of the grandeur of the God Who gave it.”¹

Much of the futility of present-day religion, we fear, is due to this misconception of what true religion is. Assuredly our Lord did not neglect the bodies of men. Nor did the Church of the first three centuries. “If there is one fact that stands firm, it is that this² Church healed the minds and bodies of men; that, as Harnack has shown, one of the great causes of the spread of Christianity in the Græco-Roman world was its power to vanquish all sorts of moral and nervous disorders. It is indeed a notable fact that many of the greatest figures in Christian history, such as St Paul, Cyprian, Origen, Athanasius, Augustine, Francis of Assisi, Luther, Swedenborg, George Fox, and John Wesley, have found in the power of the Christian religion to dissipate the moral and nervous maladies of mankind a convincing proof of the continued life and presence of Christ in the world. . . . The new conditions under which we live will modify the form of our activity. In our view, the discoveries of medical science are as much a revelation of the Divine order as the Ten Commandments or the Sermon on the Mount, and these discoveries must be utilized for God’s kingdom. But we do plead for a return to the spirit of Christ.”³

¹ Dr Vaughan, *Solidity of True Religion*, p. 80.

² Apostolic and ante-Nicene.

³ Dr S. McComb, *The Christian Religion as a Healing Power*, pp. 94-6.

WHAT IS CATHOLIC ?

CATHOLICITY.

I have enlarged upon the word "Catholic" thus fully because we have been challenged more than once to define our use of the term. The Anglican Bishops at Lambeth in July 1920, it seems to me, just fell short of giving this most needful explanation, and seem sometimes to use the word as nearly equivalent to "Universal." The Roman Church, in the last few years, has frankly used the terms interchangeably,¹ but in fact the term 'Catholic' is of fuller and richer meaning than the other.

Catholicity is not opposed to anything but falsehood and sin. It is not opposed to "Low" or "Broad" schools of thought. On the contrary, it takes into itself all the personal, spiritual fervour of the "Low," the practical, intellectual acuteness of the "Broad," and the reverence and sense of corporate life of the "High" Churchman. It is inclusive, not exclusive. It is positive, not negative. It is an idea and much more than an idea, for it is an object of faith. It is not a mere static condition, but a living dynamic; for it is part of the working out of the purpose for man of God the Father, by the grace of our Lord JESUS CHRIST, in the power of God the Holy Ghost.

"The Catholic Faith is this"—says the *Quicunque*

¹ For example, upon the coffin of the late Pope, if the daily newspapers correctly rendered the inscription.

JESUS THE WAY THE TRUTH THE LIFE

vult, commonly called the Creed of Saint Athanasius,—“that we worship One God in Trinity and Trinity in Unity.” Worship or worth-ship includes, of course, the giving of all of which God is worthy, all that we owe to God; and the ‘Athanasian’ definition is deserving of much more consideration than it usually receives.

“The Religion which is feeling, the Religion which is opinion, the Religion which is doctrine, the Religion which is will or effort or aspiration, may cease and determine. But the Religion which is the heart’s response to a Revelation—the Religion which is sonship—the Religion which is companionship—the Religion which is God in us, through His Son, by His Spirit—this has no end, this is but rooted and grounded by time, this is but crowned and glorified by eternity.”¹

¹ Dr C. J. Vaughan, *Solidity of True Religion*, p. 91.

CHAPTER III.

Our Teaching.

JESUS ONLY.

THE object of the Movement is to preach "Jesus Only." The Congress hymn that above all others has been favourite with the most "advanced" Anglo-Catholics, is undoubtedly "How sweet the Name of Jesus sounds," with the refrain that Father Ignatius—tenderest of Anglo-Catholics—added to it; and the motto of that Evangelist might fittingly be taken as the motto of the whole Movement—"JESUS ONLY." Men with that motto have rarely failed to be misunderstood. The enemy of the souls of men has always seen to that. The Ascended, Glorified, Incarnate Son of God is the End, as He is the Beginning and the Motive Power of all our desires and plans for spiritual advancement.

"I am the Way, and the Truth, and the Life; no one cometh unto the Father but by Me," says our Lord (S. Jn. 14, 6).

"Follow Me; I am the Way, the Truth, the Life.

JESUS THE WAY THE TRUTH THE LIFE

“Without the Way, you cannot go ; without the Truth, you cannot know ; without the Life, you cannot live.

“I am the Way which you ought to follow ; the Truth which you ought to believe ; the Life which you ought to hope for. I am the Way, unchangeable ; the Truth, infallible ; the Life, endless.

“I am the Straightest Way, the Sovereign Truth, the True Life, the Blessed Life, the Life Uncreated.

“If you abide in My way, you shall know the Truth, and the Truth shall make you free, and you shall lay hold of Eternal Life.”¹

THE WAY, THE TRUTH, THE LIFE.

He Himself is the *Way* to the Father. Religion that is Christian in fact as well as in name, is a *Personal* religion, expressing itself in personal devotion to the Person of our Lord JESUS CHRIST. Most of our ritual and devotional observances, as is shown later, are expressions of this fundamental fact.

He Himself is the *Truth*, the Revelation in Time of what the Creator eternally is, of what creation is in its true development, of what man's sin is in relation to his Maker, and of the Salvation God has provided in the Incarnate Word. The Christian Religion, in other words, is a *Historical* Religion. If it is not

¹ A Kempis, *De Imitatione Christi*, III, 56, 1.

OUR TEACHING

historical it is not true. To us there is no possibility of a *tertium quid*. That was what the leaders of the Oxford Movement felt, as we have seen, ninety years ago. That was what all the great Anglicans had taught in the Sixteenth and Seventeenth Centuries.

He Himself is the *Life* that alone enables us to live with true and perfect life of spirit, mind and body—life in all its joy, its beauty, its holiness. He is the Life Incarnate which He in His infinite loving-kindness allows us, by His grace, to share. The Christian Religion is to us a *Sacramental* Religion.

Personal, historical, sacramental—these three aspects of Christian religion are ultimately one, for neither of the three has any meaning for us except in so far as it centres in and is perfectly realized in our Lord JESUS CHRIST. Many Christians realize the first aspect, fewer realize the second or the third; but we believe that all three aspects must be realized before we attain to all the peace and blessedness and joy that our Lord has provided for us. Our aim is to help all to realize them.

PRIEST, PROPHET, KING.

As *Priest*, our Lord JESUS CHRIST appeals to the will, and provides the Way to the Father; so that “now in Christ Jesus ye that once were far off, are made nigh in the Blood of Christ” (Eph. 2, 13);

JESUS THE WAY THE TRUTH THE LIFE

and that one Sacrifice is the ground of all our hope henceforward in the path of holiness.

As *Prophet*, our Lord appeals to the intellects of men, to bring us within the sphere of the influence of God the Holy Spirit, Who is "the Spirit of Truth," perfectly satisfying the rational mind and soul of man: "He shall guide you into all the truth" (S. Jn. 16, 13).

As *King*, our Lord appeals to the imagination and the emotions, to bring them to the full life of perfect beauty, the life of the 'Kingship of Heaven.' He appeals to, and influences, and strengthens our character,—our emotions, our wills, and even our intellects—so that slowly and gradually in earth and in paradise we may attain to likeness to Himself, and be sharers in His Kingdom of Beauty and of Joy and of Eternal Life.

One of the symbols of our Lord most frequently found in the wonderful memorials of the early Christians, which may be seen in the Catacombs of Rome, is that of the Good Shepherd. "The Good Shepherd" is our Lord's deliberately chosen title for Himself; and that word "good"—*kalos*—"morally beautiful," expresses two thoughts combined,—perfect beauty and perfect holiness. What He has joined together, it is not for us to put asunder. Holiness and Beauty are to Him one conception, for both alike are the work and the attribute and the expression of God. That which is unholy is ugly,

OUR TEACHING

and there is no other abiding ugliness. What is holy is beautiful, and there is no other beauty that endures.

HOLINESS, TRUTH, BEAUTY.

The Three 'Ultimate Values,' Holiness, Truth and Beauty, to us are One, because perfect Holiness and perfect Truth and perfect Beauty are to be found in God alone. Much of the misery in the world, we believe, has come because men have tried to divorce these three complementary aspects of God's manifestation to men. The Catholic Faith alone can bring them together and set them forth in all their glory before men ; for no other view of the Christian religion takes sufficient account of them.

The " father of lies " counterfeits, of course, each of these manifestations of the glory of God. For the emotion that would fain rest on the objective ideal of the perfect beauty of God, appealing to every highest instinct in our human nature, he strives to substitute subjective " feelings " and the spiritual self-satisfaction which the Lord so scathingly condemned. For the glorious positive " holiness without which no man shall see the Lord " (Heb. 12, 14), he puts forth a cold mechanical conformity to a barren code of enactments, whether moral, or ritual, or intellectual. For the one body of " truth as it is in Jesus," he sets out separate dogmas of

JESUS THE WAY THE TRUTH THE LIFE

human invention. Narrowness, intolerance, and uncharitableness are the constant witness to the success of his "sowing." These perversions and their evil fruits are ever with us.

If the French proverb is too sweeping in its scope, it is truly Catholic in its sympathy: *Tout comprendre c'est tout pardonner*. It is because we believe that God knows all, that we believe He is willing to "have mercy upon all." Not without deepest meaning does our Church put in the very midst of her greatest Service the words of her Lord's invitation: "Come unto Me all that travail and are heavy laden, and I will refresh you." He refreshes us by cleansing us, by illuminating us, by making us "become partakers of the Divine Nature, having escaped from the corruption that is in the world by lust" (2 S. Pet. 1, 4).

THE GIFT OF GOD.

Here is sound Anglo-Catholic teaching from the lips of the late Father Ignatius of Llanthony :

"Our Lord JESUS CHRIST said to the woman at the well of Samaria, 'If thou knewest the gift of God.' We see the Apostle break into an ecstasy of adoration when he says 'Thanks be to God for His unspeakable gift,' and then again, 'The gift of God is eternal life through JESUS CHRIST.' And then the Lord JESUS CHRIST Himself says, 'God so loved the world that

OUR TEACHING

He gave His only-begotten Son.' What is the 'Gift of God' then? It is JESUS in all His fulness, in all His Power, Righteousness, Life, Salvation, Wisdom, Sanctification, Justification, Peace. The Apostle declares in the Epistle to the Corinthians that JESUS CHRIST is made to them that believe Wisdom, Righteousness, Sanctification, and Redemption.

"Then our Lord JESUS CHRIST Himself says He is 'the Living Bread that came down from Heaven' to fill the hungry world. He cries aloud in the porch of the temple of Jerusalem of old, 'If any man thirst, let him come to Me and drink'; and again He cries, as His eye scans the weary ones, the oppressed ones, through the ages, 'Come unto Me, all ye that labour and are heavy laden, and I will give you Rest.' And then He says again, 'That in Me ye might have Peace.' So see the accumulations of the glories of the Gift of God."¹

So the aim of Anglo-Catholics to-day is to convince their fellow-Churchmen (to use Father Ignatius' words) of "The Duty of the Church to bring to the English People the Gift of God," and to help them to fulfil that duty here and now.

To put it in other words, we desire to set forth "Jesus Only" as "The Way and the Truth and the Life."

¹ *The Church of the People* : Sermons at All Saints, Notting Hill, 1894, pp. 75-6.

CHAPTER IV.

The Way.

‘I AM THE WAY.’

OUR LORD JESUS CHRIST is “the Way.” Christianity is Christ—the impact of His Personality upon our personalities. Psychology nowadays is helping us to realize and understand this truth more clearly than ever before. In Him we attain to our true selves, and this we can do only by His grace.

CHANGE OF MIND.

There are three prerequisites to the full impact of our Lord’s Personality on ours,—Repentance, Faith, and Love. These are not three unconnected things, but three reactions of the “change of mind”—*metanoia*—of which the New Testament speaks (e.g. S. Mk. I, 15).

A. *Repentance.* Repentance is forsaking sin; the ‘renouncing’ of the world, the flesh, and the devil. It is the deliberate turning of the back on all the allurements wherewith that evil trinity seek to compass our ruin. Allegiance to Christ necessitates giving up all allegiance to His enemies.

JESUS THE WAY THE TRUTH THE LIFE

B. *Faith*. “First, I learn to believe in God the Father Who hath created me and all the world ; Secondly, in God the Son Who hath redeemed me and all mankind ; Thirdly, in God the Holy Ghost Who sanctifieth me and all the elect people of God ” (*Church Catechism*). Faith is the other side of the same ‘change of mind,’—personal confidence and trust in God, as our Lord has revealed Him to us. Not that faith can be perfect here and now, any more than repentance can be perfect. “If ye have faith as a grain of mustard seed,” says our Lord,—if you have living faith, no matter how weak it be,—it will go on growing.

C. *Love*. Sometimes men forget this element. It also is essential. There is no ‘change of mind’—no repentance and no faith—without it. It too may be feeble, but it must be present, or there is no possibility of finding ‘the Way.’

When, by His prevenient grace, our Lord reveals Himself to us, love to Him deepens in our hearts the desire to know Him better, and we experience that ‘change of mind’ or ‘conversion’ which in spite of our imperfections, enables us to draw closer to Him, in faith and in penitence and in love.

(A) REPENTANCE.

Repentance is conveniently described as consisting of three parts : Contrition, Confession and Amendment.

THE WAY

True Repentance will show itself in

(a) *Contrition*. Heartfelt sorrow for our sins. "The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt Thou not despise" (Ps. 51, 17).

(b) *Confession*. Acknowledging our sins before God, whether in the presence of His Minister or in our private prayers. "I said, I will confess my sins unto the Lord; and so Thou forgavest the wickedness of my sin" (Ps. 32, 6).

(c) *Amendment*. The undoing, in so far as that is possible, of the wrong we have done. "Bring forth therefore fruit worthy of repentance" (S. Mtt. 3, 9).

Concerning Contrition or Amendment there can be little difference of opinion among Christians.

(I) CONFESSION.

On this subject, we believe the mind of the Catholic Church to be justly (if cumbrously) expressed by the Anglican Church in the Exhortation in the Communion Office of the *First Prayer Book of Edward VI*:

"And if there be any of you, whose conscience is troubled and grieved in anything, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and

JESUS THE WAY THE TRUTH THE LIFE

comfort, that his conscience may be relieved, and that of us (as of the ministers of GOD and of the church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness ; requiring such as shall be satisfied with a general confession, not to be offended with them that do use to their further satisfying, the auricular and secret confession to the priest ; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to GOD, and the general confession to the church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences ; where as he hath no warrant of God's word to the same." ¹

"Confess therefore your sins one to another" (S. Jas. 5, 16). In the earliest days, when the Church was still a small family in each centre, there was certainly open confession of particular sins in the congregation.

"In the congregation thou shalt confess thy transgressions, and shalt not come to thy prayer with an evil conscience. This is the way of life." ² So runs the "Teaching of the XII Apostles." This second-century writing emphasizes also the need

¹ 1st P. Bk. Ed. VI, Exhortation before Offertory Sentences.

² *Didachê*, IV, 14.

THE WAY

for confession before Communion,—“And on the Lord’s Day of the Lord come together and break bread, and give thanks after confessing your transgressions, that your sacrifice may be pure. Let no one that hath a dispute with his fellow come together with you until they be reconciled, that your sacrifice may not be defiled. For this is that which was spoken by the Lord, ‘In every place and time offer Me a pure sacrifice, for I am a great King, saith the Lord, and My Name is wonderful among the Gentiles’.”¹

By the Third Century, when the Church had increased, this public confession of particular sins was seen to be inadvisable for obvious reasons; and confession to a ‘penitentiary’ priest appointed by the Bishop took its place. ‘Penance,’ however, was still publicly performed. About the Seventh Century arose the system to which the Church of England adheres, and it was only in 1215 that auricular confession to a priest was made compulsory. So that our branch of the Church in abolishing compulsory auricular confession, but retaining both private and general confession, only returned to what had then been the practice at the Church for nearly a thousand years.

Confession, we believe, is a medicine,—a bitter medicine,—and rightly and sanely used, of great value in the healing of the soul.

¹ *Didachē*, XIV.

JESUS THE WAY THE TRUTH THE LIFE

(II) ABSOLUTION.

Absolution is the authoritative declaration, by the duly commissioned officer of the Church, of God's forgiveness. "All things are of God, Who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us, we beseech *you* on behalf of Christ, be ye reconciled to God" (2 Cor. 5, 18-20).

The word "ambassador" we hold cannot possibly have any other meaning than that to the duly ordained and commissioned priest is confided the authority of our Lord Himself "to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins."

Both in the Exhortation in the Holy Communion, and in the Office for the Visitation of the Sick, Private Absolution is expressly provided for in the present Prayer Book.¹ S. Paul's teaching is entirely in accordance with that of our Lord,—"Peace be unto you; as the Father hath sent Me, even so send I you." And when He had said this, He breathed

¹ Bishop Sparrow's *Rationale of the Book of Common Prayer*, 1672, shows that to retain private confession and absolution was the intention of the last revisers of the Prayer Book.

THE WAY

on them, and saith unto them, ' Receive ye the Holy Ghost, whose soever sins ye forgive, they are forgiven unto them ; whose soever *sins* ye retain, they are retained ' ” (S. Jn. 20, 21-23).

(III) DIRECTION.

Direction is the giving of advice in spiritual matters, and may be given by a layman or laywoman ; although frequently of course it is given by the experienced priest who hears the confession. It is no part of Anglo-Catholic teaching that a deacon or young priest is necessarily qualified to give spiritual direction. The direction and the absolution are not necessarily given by the same person.¹

Let us be clear that the object of the ' penitential ' system of the Church is to overcome sin, and to promote holiness of life.

The medical man accurately describes loathsome diseases only in order that other doctors may be helped to overcome them. The science of moral therapeutics has a similar object, and must not be judged by the unfair quotations which occasionally appear in prejudiced and partisan papers or books.

(B) FAITH.

Faith is personal trust in the Lord JESUS and in His Revelation and Salvation. " Put your whole

¹ Probably we shall learn more about the history of these matters (and especially of their place in the ministry of women), as the results of recent researches in mediæval monastic records become available.

JESUS THE WAY THE TRUTH THE LIFE

trust in the Lord, let Him alone be your fear and your love. He Himself will answer for you, and will do what is best for you.”¹

We are often supposed to over-emphasize Grace so much that we forget all about Faith. This is not so. We believe that Grace is God's Hand stretched out in love to us, and Faith is man's feeble hand falteringly lifted up to meet it. Both are necessary.²

(C) LOVE.

It is one of the most extraordinary things in the world that any who “profess and call themselves Christians” should act as though the teaching of our Lord concerning Love were comparatively unimportant. Love is the essence of all His teaching, for He is God, and God is Love. “The greatest Commandment” can never be neglected with impunity. The spirit of factiousness, unbrotherliness, and unkindness must be cast out, or we can never enter the Kingdom of God.

Most meaningfully does S. Paul attain the highest level of his eloquence in his positive teaching of the Master's “more excellent way” (I Cor. 12, 31). That way is the way of Love (chapter 13).

Schism is sin because it is incompatible with love, and contradicts the whole teaching of our Lord

¹ A Kempis, *De Imitatione Christi*, II, 1, 3.

² Most Anglo-Catholics will be amazed that I should pause to write this. Unfortunately the explanation is needed, so curious are some of the misconceptions of our teaching.

THE WAY

JESUS CHRIST. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (S. Jn. 13, 34, 35).

The fact of schism and of its sinfulness is too plain to be disputed. How the original blame for the schisms of Christendom should be divided among the contributory factors, although doubtless an interesting problem, does not seem to be an edifying one. It is not worth arguing about. The important problem now is how to heal the schisms.

The Lambeth Conference of 1920 has made a generous offer to the Free Churches. That offer has not yet been accepted. The London Anglo-Catholic Congress of 1923 has made a perfectly courteous attempt to get in touch with the Roman Catholic Communion. To that greeting there is no reply. We believe that these approaches, however, will not be altogether fruitless, for they are made in the right spirit.

HOLY BAPTISM.

'Change of mind' is the first requisite in discipleship. Then follows Holy Baptism, wherein we are each made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

JESUS THE WAY THE TRUTH THE LIFE

Cornelius was accepted, as we have seen—for Baptism. S. Paul, after his ‘wonderful conversion’ was ‘told what he must do’—“Arise and be baptized, and wash away thy sins, calling on His name” (Acts 22, 16). “Water, which also in the antitype doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of JESUS CHRIST” (1 S. Pet. 3, 20, 21).

The Epistle to the Hebrews teaches us the same sequence. “When He cometh into the world, He saith ‘Sacrifice and offering Thou wouldest not, but a body didst Thou prepare for Me; in whole burnt-offerings and *sacrifices* for sin Thou hadst no pleasure; then said I, Lo, I am come (in the roll of the book it is written of Me) to do Thy will, O God. . . . By which will we have been sanctified through the offering of the body of JESUS CHRIST once for all. . . . Having therefore, brethren, boldness to enter into the holy place by the blood of JESUS, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh; . . . let us draw near” (Heb. 10, 5-7, 10, 20, 21): And then the writer gives the three forms of *metanoia*: (1) “with a true heart”; (2) “in fulness of faith”; (3) “having our hearts sprinkled from an evil conscience”: and then follows Holy Baptism,—“and our body washed with pure water” (Heb. 10, 22).

THE WAY

The first question in the Church Catechism brings out clearly the individual personal responsibility of the disciple. "What is your name?" The answer to the next question emphasizes it. My name is to be to me the perpetual reminder of "my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Personal following of our Lord is to begin from the time of Baptism, and to continue "unto life's end."

BAPTISMAL REGENERATION.

Being "made a member of Christ" is Baptismal Regeneration. It is the "having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth" (1 S. Pet. 1, 23).

Our Lord JESUS CHRIST in Holy Baptism makes us members of Himself, and therefore children of His Father, and therefore also not only heirs, but inheritors here and now of His glorious Kingdom, which is 'eternal life.' Baptism is being "born of water and the Spirit" (S. Jn. 3, 5); not of water only, and also not of the Spirit only. For man is body and spirit, and body and spirit must both alike be 'redeemed.' The baptism of S. John the Baptist was "with water unto repentance" (S. Mtt. 3, 11). His baptism was mere 'water baptism'; Christian Baptism is not. The actual Baptizer, we

JESUS THE WAY THE TRUTH THE LIFE

believe, is the Lord Himself. As regards the spoken words and outward actions, "JESUS Himself baptized not, but His disciples" (S. Jn. 4, 2), in order that it might be clear from the first that He is the unseen Officiant in every Christian Baptism validly performed. The minister (who may be layman or laywoman, so long as water is used with the words "In the Name of the Father and of the Son and of the Holy Ghost") is but the mouth-piece and agent of the Lord. He acts 'in the Name,' *i.e.* by the authority 'of the Father, the Son and the Holy Ghost.'¹ So, because the minister acts 'in His name,' the result is not his own work, but the work of Him in Whose Name he speaks and acts.

SINS AFTER BAPTISM.

All the baptized are members of His Body (1 Cor. 12, 27), unless by sin they cut themselves off from Him. Yet even then He "deviseth means that he that is banished be not an outcast from Him" (2 Sam. 14, 14), through the ministry of reconciliation. The messages to the Seven Churches, or the Epistles to Corinth show quite clearly that among the baptized, from the earliest days, many fell short of their high calling; and that *metanoia* is still needed after Baptism. It is usually a life-long process rather than an instantaneous change.

¹ At the same time it is true that the child is baptized also 'into the Name' of God.

THE WAY

Even S. Paul who had so marvellously been converted, was still under the necessity of deepening his repentance. "I buffet my body, and bring it into bondage, lest by any means after that I have preached to others, I myself should be rejected" (1 Cor. 9, 27). Fasting as well as prayer is often necessary for us.

FASTING.

Fasting may be touched on here, as pertaining to 'the Way.' The Lord expressly foretold and enjoined fasting. "The days will come, when the Bridegroom shall be taken away from them, and then will they fast in that day" (S. Mk. 2, 20). "Thou, when thou fastest, anoint thy head and wash thy face, that thou be not seen of men to fast, but of thy Father which is in secret, and thy Father, which seeth in secret, shall recompense thee" (S. Mtt. 6, 17, 18).

But Christian self-discipline is not the same as heathen asceticism. "If we go to India, we still find ascetics there whose asceticism is based on the oriental idea that the body is in itself an evil thing, and that to be spiritual is to be separated from material things. That is not the Christian idea. The Christian idea is that the whole of this material nature, including our bodies, is good in itself and meant to be consecrated to spiritual uses. We are never to mortify any faculty as if it were an evil thing to be got rid of. The end of all Christian

JESUS THE WAY THE TRUTH THE LIFE

self-discipline is that we may have the freedom of our whole nature. But freedom is only possible where there is rational control. Thus any sacrifice is worth making sooner than that the lower part of our nature should lord it over the higher.”¹

The fast days of the Church, we believe, ought to be much more widely observed than is the case at present. Lust and gluttony would not then ravage our congregations as they undoubtedly do to-day.

FAST BEFORE COMMUNION.

“It seemed good to the Holy Spirit that, in honour of so great a Sacrament, the Body of the Lord should enter the mouth of the Christian before other food, and for this reason the custom referred to is observed throughout the whole world.” So writes S. Augustine of Hippo (1 *Ep. ad Jan.*, 54, 6). Bishop Jeremy Taylor is quite clear as to the custom of the Church of England at the Restoration, so that there is no doubt that the intention of the Revisers of 1662 was that Fasting Communion should be the rule, except, of course, in the case of the aged and the infirm. The Rev. F. W. Puller’s treatise on this matter shews that for 1500 years only one solitary exception (in Egypt) can be discovered to this rule of the Church.

The first Institution of the Holy Communion was at a sacrificial meal following on a fast, and in this

¹ Bishop Gore, *Sermon on the Mount*, pp. 67, 68.

THE WAY

matter, as in others, the example of our Lord has been consistently followed by His Church. At the same time it must be remembered that this is no 'cast-iron' rule, but a pious and helpful custom; and that the purpose of fasting is to enable the disciple, by overcoming evil desires, to draw closer to the Person of his Lord and so grow in grace.

CONFIRMATION.

The spiritual life given to us in Holy Baptism is, we teach, strengthened and nourished by the means of grace. Prayer, Meditation and Public Worship are recognized by all Christians as helps to the spiritual life. Confirmation or the Laying-on of Hands, is, we hold, a means of grace. It is the complement of Holy Baptism, and therefore has been sometimes regarded as being part of the same sacrament. Usually, however, we are accustomed to reckon the sacraments as seven in number. Seven is symbolically the number of completion and perfection. Holy Baptism and Holy Communion are "Sacraments of the Gospel." The other five are Confirmation, Holy Matrimony, Unction of the Sick, Penance, and Holy Orders.

Confirmation is described in Acts 8, 14-17, and 19, 1-7. It is mentioned as a "foundation" and one of "the first principles of Christ" in Heb. 6, 1, 2.

We believe that just as at the first recorded Con-

JESUS THE WAY THE TRUTH THE LIFE

firmation “through the laying-on of the Apostles’ hands the Holy Ghost was given” (Acts 8, 18), so the same Gift is still bestowed through the laying-on of hands of their successors. In this, as in all the sacraments, it is our Lord JESUS CHRIST Himself Who is the actual celebrant. As Moses struck the rock (Exod. 17, 6; Num. 20, 8) and spake the words, but God Himself gave the water from the rock, so the bishop or priest is but the official mouthpiece of ‘His Body the Church,’ and the Head of the Church Himself present regenerates, strengthens, feeds or heals us. “They drank of a spiritual rock that followed them, and the rock was Christ” (1 Cor. 10, 4).

For a thousand years throughout the Church, Confirmation immediately followed Baptism, as it still does in the Eastern Church. Thereby was emphasized the fact of the consecration of the baptized to the lay-priesthood of the Church. Just as all Israelites were priests (Exod. 19, 6), yet the family of Aaron alone possessed the ministerial priesthood (Num. 3, 10), so all Christians are “kings and priests unto God” (Rev. 1, 6), though the ministerial priesthood is confined to those who have received the Apostolic commission.

The lay priesthood is a great fact too little remembered. For the validity of the Holy Communion it is necessary that the laity—the lay¹

¹ *Λαός* in the Greek O.T. is ‘the people of God,’—God’s Church.

THE WAY

priests—"say the Amen at thy Eucharist" (1 Cor. 14, 16), just as it is necessary that a duly commissioned minister shall offer up the Eucharistic Prayers.

HOLY MATRIMONY.

Holy Matrimony is called a sacrament in the English *Homily against Swearing and Perjury*, 1547,—
"By holy promises, with calling the Name of God to witness, we be made lively members of Christ, when we profess His religion, receiving the sacrament of baptism. By like holy promise the sacrament of matrimony knitteth man and wife in perpetual love."

Holy Matrimony is the sanctioning and blessing by the Lord through His Church of a natural union, which is thereby made sacred and permanent.

"The other sacraments belong solely to the Christian dispensation, and they concern the Church at large. . . . Marriage is a primeval institution, a Sacrament of Nature. The Church which blesses it does not make it; in technical language, the ministers of the Sacrament are the husband and wife. . . . Nevertheless, the consecration with which Christianity enriches all life profoundly modifies marriage. Christian man and wife can never be anything else to each other, and all the legal divorces in the world can only make a profane pretence of putting asunder those whom God has joined together. Christian

JESUS THE WAY THE TRUTH THE LIFE

marriage is more than a binding contract between two parties still in reality separate. 'They are no more twain' (S. Mtt. 19, 6)."¹

UNCTION OF THE SICK.

The Scriptural rite or sacrament of Unction was practised by the Apostles during our Lord's earthly ministry, when on their first preaching tour "They cast out many devils, and anointed with oil many that were sick, and healed them" (S. Mk. 6, 13). S. James is more explicit: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him" (S. Jas. 5, 14, 15). Until the end of the Eighth Century the Scriptural Unction of the Sick was practised for the healing of the body and the forgiveness of the sins of the penitent sick person. Thereafter, in the West, the anointing ceased to be used for healing, and gradually became "Extreme Unction," an anointing for the forgiveness of sins given to those only who were *in extremis*.

Anglo-Catholics believe that the restoration of the Catholic sacrament of Anointing of the Sick (retained under the name of "Prayer-oil" in the Eastern Church) would be of incalculable value.

¹ Mason, *Faith of the Gospel*, pp. 321, 322.

THE WAY

It is interesting to note that the permissive use of the *First Prayer Book of Edward VI* (as suggested by the Archbishop of York) would restore this rite. At the end of the Visitation of the Sick in that book, is the direction: "If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus :

"'As with this visible oil thy body outwardly is anointed; so our heavenly Father, Almighty God, grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness; and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength to serve him; and send thee release of all thy pains, troubles and diseases, both in body and mind.'"¹

We believe that such modern errors as those of 'Christian Science' and certain extravagances of 'Faith Healing' cannot be combated effectively until the Scriptural practice is by authority revived.²

"IN CHRIST."

Perhaps no expression is more frequently used by

¹ The prayer is too long to give in full. It is worthy of note that the petitions are startlingly scientific in their scope. The most skilful modern psychologist could scarcely improve them.

² An excellent account of the whole subject is to be found in Rev. F. W. Puller's *Anointing of the Sick*. Church Hist. Soc. (S.P.C.K.) 1910.

JESUS THE WAY THE TRUTH THE LIFE

S. Paul than 'in Christ' or 'in the Lord' or 'in Him.' The desire of Anglo-Catholics is to realize the depths of meaning in that tiny preposition. 'In Him' as the Way are illimitable glories for the sons of men. We desire that all men should enjoy them. In Him is Light; we wish all to rejoice in that light. In Him is Life; we pray that all may share with us that life. In Him is Peace, the peace that passeth all understanding; we want all to attain to that peace. In Him is Joy; we would have all to be partakers of that joy. It is because this is our rooted conviction that we are carrying on the Movement to help our brethren into and on "The Way."

CHAPTER V.

The Truth.

‘ I AM THE TRUTH.’

‘ I AM the Way and the Truth and the Life ’ means much more than “ I am the true and living Way,” although it includes that meaning also. He is the Truth. Truth is in Him as it is in no other ; and He reveals Truth in revealing Himself. “ I am the Truth ” is akin to that other declaration in the same Gospel : “ I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life ” (S. Jn. 8, 12) ; and “ In Him was life, and the life was the light of men ” (S. Jn. 1, 4) ; and again, “ I am come a light into the world, that whosoever believeth on Me may not abide in the darkness ” (S. Jn. 12, 46). S. John’s Epistles catch up the same conception,—1 S. Jn. 1, 5-7,—walking “ in light ” ; and 2 S. Jn. 4, 3 S. Jn. 3, 4,—“ walking in truth.”

Evil is negative and privative and hideous. The Light and Truth of God comes forth in living glory to overcome the darkness. As He healed the leper in touching him, yet did not break the Law,

JESUS THE WAY THE TRUTH THE LIFE

because His Life-giving touch rested not on a leprous but on a cleansed man, so He touches through His Body our whole human race and gives us grace and power and life to "cast off the works of darkness."

"Darkness" does not mean merely intellectual darkness nor merely moral darkness ; it is wider than either and wider than both. It is being "without God." These words will fall, perchance, on deaf ears, except in the case of those who have known what it is to be "separate from Christ, alienated . . . having no hope and without God in the world" (Eph. 2, 12). Such alone perhaps can fully realize the sweetness and the beauty of "the Light of the World."

THE IDEAL.

JESUS is the Truth. He is Reality. He Himself shows us what God is, and at the same time what man is when man becomes what God intended him to be. So He is the one perfect Ideal for men.

Thus far, no doubt, all Christians will agree. But listen to S. Paul : "Now that the Faith¹ is come, we are no longer under a tutor. For ye are all sons of God, through the Faith¹ in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male

¹ Not "faith" but "the Faith"—*τῆς πίστεως* in both places.

THE TRUTH

and female ; for ye all are one man in Christ Jesus” (Gal. 3, 25-28).

This is the Catholic teaching,—all the ‘ baptized ’ are “ One Man in Christ Jesus.” The unity of the Church rests (as the 1920 Lambeth Conference rightly insisted) upon this fact. “ The unity which we seek exists. It is God, Who is the perfection of unity, the one Father, the one Lord, the one Spirit, Who gives life to the one Body. Again, the one Body exists. It needs not to be made, nor to be re-made, but to become organic and visible. Once more, the fellowship of the members of the one Body exists. It is the work of God, not of man. We have only to discover it, and to set free its activities. . . . So long as there is vital connexion with the Head, there is positive value in the differentiation of the members. But we are convinced that this ideal cannot be fulfilled if these groups are content to remain in separation from one another or to be joined together only in some vague federation. Their value for the fulness of Christian life, truth, and witness, can only be realized if they are united in the fellowship of one visible society whose members are bound together by the ties of a common faith, common sacraments, and a common ministry. It is towards this ideal of a united and truly Catholic Church that we must all set our minds.”¹

All the baptized are “ one Man in Christ Jesus.”

¹ *Encyclical of the Lambeth Conf., 1920, p. 12.*

JESUS THE WAY THE TRUTH THE LIFE

Nothing less than that tremendous truth lies at the foundation of the Anglo-Catholic Movement. But you cannot tear that truth out of its historic setting, and say "We will accept this ideal, but not the rest of the Catholic Faith." The Catholic Faith is not a machine that can be taken to pieces. It is a Body of Truth, because it is the revelation of Him Who is the Truth Incarnate. It is not something that man has devised. A man-made ideal is but an idol, the work of man's hands or brains: it is lifeless: it may serve just for a time, but in the long run it will be found useless,—and that just when most needed. Only the ideal which God gives from above can endure in vigorous, health-giving vitality. The ideal of Catholicity is "the Truth" Himself.

THE FAITH.

"In St Paul's writings . . . 'the Faith' has already come to be a synonym for the Gospel. . . .

"There is no truth in the fashionable notion that a definite creed stifles and kills faith in a personal Christ. . . .

"From the very first the reception of a creed was involved in the acceptance of Jesus Christ. 'Jesus came into Galilee,' we read, 'preaching the Gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe in the Gospel.' The expression is unique;

THE TRUTH

nowhere else does He call men to ‘ believe in ’ a fact or a doctrine. But it seems as if this was the first step to be taken ; as if there must be some degree of confidence in the teaching before the Teacher Himself could be loyally received. . . .

“ The original belief in the Gospel of the Kingdom grew insensibly, in the minds and hearts of those who had received it, into a belief in the Divine Sonship of Jesus Christ and His Oneness with the Father. Jesus expected that those who placed their faith in Him should believe what He had taught them concerning Himself. . . .

“ The story of the abandonment of the main lines of Apostolic teaching by the Church of the second century and all later centuries is pure fiction. The Church of the second century applied herself to the necessary task of formulating the faith, but she did not create it. ‘ Apostolic tradition ’ was her watch-cry ; and there were those still alive who from the recollections of their youth could have confuted any attempt at innovation. Apostolic letters, admitted to be genuine, are in our hands to-day ; we can compare them for ourselves with the Catholic Faith. The phraseology differs, for the Epistles bear the impress of one age, the Creeds of another, but, unless the inquiry is approached under the influence of current presuppositions, the truth is seen to be the same in both. To reject the Creeds is to reject the teaching of Christ and of the Apostles

JESUS THE WAY THE TRUTH THE LIFE

of Christ as soon as it has been brought together, arranged, pressed to its logical results, by the collective wisdom of the Christian society.”¹

THE CREEDS.

“ Yet the Creeds are far more than mere summaries of *credenda*, binding on believers. They are cast in such a form as to be, to those who believingly repeat them, acts of faith in God. . . . The form is not dogmatic, it is devotional ; it appeals not only to the intellect, but to the heart. We can never rehearse our Creed without being reminded of that personal trust in a living God and a living Christ which alone gives spiritual power and ethical value to even the purest and truest form of religious belief. If some religious belief must precede the most elementary faith in Christ or in God—for he that cometh to God must believe that He is—personal trust in the personal Object of our faith can alone make religious belief, however correct, a force that makes for righteousness and truth. Believe thus, and your creed ceases to be a barren form of venerable words, and becomes instinct with the power of an endless life. ‘ With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’ ”²

¹ Prof. H. B. Swete, *Faith in Relation to Creed, Thought, and Life*, pp. 6-17.

² *Ibid.*, pp. 18, 19.

THE TRUTH

THE 'GOSPEL' OF S. PAUL.

S. Paul summarizes his 'Gospel' in 1 Cor. 15, 3-5,—“How that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures; and that He appeared to Cephas. . . .”

This 'Gospel' S. Paul says he 'delivered' to the Corinthian Christian converts.

Quite plainly, then, it was a 'Creed' in our sense of the word, which S. Paul taught at Corinth.

Before any page of the New Testament had been written, there was this oral instruction (S. Lk. 1, 4); “the traditions which ye were taught” (2 Thess. 2, 15); “the deposit” (1 Tim. 6, 20); “the pattern of sound words” (2 Tim. 1, 13).

“The oral instruction, then, was both a Creed and a Gospel; it was regarded as a 'deposit'; and it was a statement of belief in the Three Persons of the Godhead; together with a fixed and definite account of certain plain and historic facts connected with the Person of the Incarnate Son of God; and corollary beliefs connected with the Dispensation of the Third Person of the Blessed Trinity.”¹

THE BIBLE.

The Bible is Written Tradition.² Once written

¹ Dr T. H. Bradley, *The Creeds*, p. 19.

² “Sicut tradiderunt nobis” (Vulg.), “even as they delivered them unto us.” writes S. Luke of the origins of the Gospels (S. Lk. 1, 2).

JESUS THE WAY THE TRUTH THE LIFE

down it becomes historic record, and just as written records are needed by the historian or the lawyer to check and verify and sometimes to correct the oral tradition, so in the Church. The three creeds, says our Church, "ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy Scripture" (Article VIII).

Yet at the same time "In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church" (Article VI). The Church is the authority from whose hand we receive Holy Scripture.

"The Church of England appeals to an external authority. This she has laid down in her Sixth Article, which, in my opinion, is worth many hundreds of volumes of some popular theology. She refers to the Church Universal as the divinely appointed witness to the inspiration of the Bible. And in appealing to the Church Universal, she must be understood as appealing to Christ the Divine Head of the Church, who promised to be always with her (Mtt. 28, 20), and as also appealing to the Holy Ghost, whom He promised to send to 'abide' with her 'for ever' (John 14, 16).

"In receiving the Bible from the Church Catholic as the Church of England in her Sixth Article teaches me to do, I receive the Bible from the hands

THE TRUTH

of Christ. The Son of God Himself sets His own Divine seal on the word of God.”¹

Anglo-Catholics teach that what is to be received by Christians is that which is contained in “the Catholic Faith” and that what is to be rejected is that which is “forbidden by the Catholic Religion.”

THE CATHOLIC FAITH.

What is, and what is not, part of the Catholic Faith? Holy Scripture contains all necessary truth, and in its interpretation the consensus of the Primitive Church is to be followed. “The Fathers are not the only witnesses to the primitive faith; very far from it. The Acts of Councils, and liturgies, and histories, and holy rites, form a great part of the testimony to which we repair. But supposing the Fathers to have their individual views, and even their individual errors, supposing them discordant and contradictory one to another, how weighty then, and how invincible must be their agreement, how conclusive the uniform testimony of persons so free to differ elsewhere! But it is to their concord that we appeal, not to the differences of the ancients, but to their consent.”²

“It is a great point to have publicly recognized and adopted a principle by which we ourselves, with

¹ Bishop King of Lincoln, *The Controversy with Rome*.

² W. E. Heygate, *Catholic Antidotes*, p. xix.

JESUS THE WAY THE TRUTH THE LIFE

all Christendom, may, in God's time, be brought back to the ancient integrity, whereinsoever others and ourselves have erred from it. We are hampered by no evil theory, but on the contrary are continually recalled by our own rule to perfection. That this is the theory of the English Reformation, no one can doubt who reads the public protestations of Cranmer and Ridley, and the argument of Jewel. These writers may or may not stand convicted of error upon their own appeal, but assuredly they made that appeal, and adhered to it constantly. Nor are we left to private testimonies, when Articles VI, XXIV, XXIX, the Preface to the Ordinal, 'Concerning the Service of the Church,' and 'Of Ceremonies,' etc., and especially the Canon of 1571, referring preachers to the Fathers for doctrine, proclaim it so plainly."¹

The Canons of 1571, accepted by all the Bishops in both Convocations, enunciate this principle very clearly in the Canon on 'Preachers,'—"But chiefly they shall take heed, that they teach nothing in theyr preaching, which they would have the people religiously to observe, and beleve, but that which is agreeable to the doctrine of the olde Testament, and the new, and that which the catholike fathers and auncient Bishops have gathered out of that doctrine."

"This Canon," writes Bishop Collins,² "has

¹ W. E. Heygate, *Catholic Antidotes*, p. xliii.

² *Canons of 1571*, S.P.C.K.

THE TRUTH

always been regarded as of the highest importance. It is quoted by Archbishop Bancroft in the Preface to the edition of Jewel's *Works* which he put forth in 1609, to be placed in churches, to show that 'this is and hath been the open profession of the Church of England, to defend and mainteine no other Church, Faith and Religion, than that which is truly Catholike and Apostolike, and for such warranted, not only by the written word of God, but also by the testimonie and consent of the ancient and godly Fathers.' "

This is the position of the Church of England and it is this that Anglo-Catholics maintain to-day.

OFFICIAL DECLARATION.

The "Authoritative Standards" of the Teaching of the Anglican Communion were set forth by the assembled Bishops at the Lambeth Conference in 1888. The collective Episcopate is the Authority that has power to do this. The authoritative statement runs thus :

"We recognize before all things and amidst all discouragements and divisions, the great bond of an essential unity which exists amongst all Christians who own the one Lord Jesus Christ as their Head and King, who accept the paramount authority of Holy Scripture, who confess the doctrine of the Nicene Faith, and who acknowledge one Baptism into the Name of the Blessed Trinity.

JESUS THE WAY THE TRUTH THE LIFE

“ But we cannot regard this measure of unity as adequately fulfilling our Lord’s prayer that His followers should be one, and we feel, therefore, that it is our duty to explain our own principles as regards standards of doctrine and worship, in the humble hope of preparing the way, so far as in us lies, for the reunion of Christendom.

“ We have a duty to the Church Universal, we have a duty also towards those who are now distinctly within our own Communion or who may hereafter be so closely allied to it as to form practically one body with ourselves.

“ As in former Conferences, we declare that we continue ‘ united under one divine Head in the fellowship of the one Catholic and Apostolic Church, holding the one faith revealed in Holy Writ, defined in the Creeds, maintained by the primitive Church,’ and ‘ affirmed by the undisputed ’ Œcumenical ‘ Councils.’ ¹

“ In defining our own position more explicitly, we recognize, with the general consent of the Fathers, that the canonical books of the Old and New Testament ‘ contain all things necessary to salvation,’ and are the rule and ultimate standard of all Christian doctrine.

“ In addition to the Creed commonly called the Nicene Creed, to which we have already referred,

¹ Quoted from declaration of the first ‘ Lambeth Conference,’ 1867.

THE TRUTH

we, as a part of the Western Church, have a common inheritance in the 'Apostles' Creed' confessed by us all in the Sacrament of Baptism. In like manner we accept the hymn *Quicumque vult*, whether or not recited in the public worship of our Churches, as resting upon certain warrant of Scripture, and as most useful, both at home and in our missions, in ascertaining and defining the fundamental mysteries of the Holy Trinity, and of the Incarnation of our Blessed Lord, and thus guarding believers from lapsing into heresy.

"In relation to the doctrine of the Procession of the Holy Spirit, while we believe that there is no fundamental diversity of faith between the Churches of the East and West,¹ we recognize the historical fact that the clause *Filioque* makes no part of the Nicene Symbol as set forth by the authority of the undivided Church.

"We are of opinion that, as opportunity arises, it would be well to revise the English version of the Nicene Creed and of the *Quicumque vult*. . . .

"With regard to the authority of the Œcumenical Councils our Communion has always recognised the decisions of the first four Councils on matters of

¹ A footnote refers to the Conference between members of the Eastern and Western Churches on Aug. 16, 1875, at Bonn. That Conference agreed (to sum up briefly), that the doctrine of the undivided Church was that the Holy Ghost "proceedeth out of the Father through the Son," and that both East and West held that truth, though the wording of their creeds differs. The agreement at Bonn was probably the most significant advance towards Reunion made in a thousand years. (W.A.W.)

JESUS THE WAY THE TRUTH THE LIFE

faith, nor is there any point of dogma on which it disagrees with the teaching of the fifth and sixth. The second Council of Nicæa commonly called the seventh Council is, however, not undisputed.”¹

Anglo-Catholics hold this teaching to be true, and cannot understand how men who reject it can claim to represent the English Church.

GENERAL COUNCILS.

The Homily of 1564 *Against Peril of Idolatry* refers to “those six councils which were allowed and received of all men.” These six are :

<i>Place.</i>	<i>Date.</i>	<i>Summoned by Emperor.</i>
1. Nicea . . .	325	Constantine.
2. Constantinople . .	381	Theodosius.
3. Ephesus . . .	431	Theodosius II and Valentinian III.
4. Chalcedon . . .	451	Marcian.
5. Constantinople II . .	553	Justinian.
6. Constantinople III . .	680	Constantine Pogonatus.

The “seventh” was held at Nicea in 787.

Since that time, divisions between East and West have prevented any really “General” Councils from being held.

“While no one asserts that such councils were formally incapable of erring, the entire current of

¹ *Report of the Lambeth Conference*, 1888, pp. 106-108.

THE TRUTH

church teaching assumed that they had not erred, and that it would be the height of presumption and of folly in any part of the church or any individual Christian to contravene them ; while both Vincent of Lerins and probably Augustin, would allow to a succeeding council power only to build doctrinally upon the foundation already laid by its accepted predecessors. . . . St Vincent of Lerins, in requiring to anything '*vere proprieque Catholicum*' that '*ubique, semper, ab omnibus creditum est*' (Commonit. c. 2), obviously rests the certainty of conciliar decisions upon the acceptance, implicitly or explicitly, of the whole Church of all times." ¹

To put the matter simply, the decisions of General Councils become valid and binding upon all when they have been accepted by the whole Catholic Church as being in accordance with (1) the Holy Scriptures, and (2) the Catholic Faith. This is the constitutional method of the Catholic Church.

ROMAN CATHOLIC CLAIMS.

If any one should allege that this is not such a simple method as the Roman method of infallible Papal decrees, our reply is that little in this world is obtained easily if it is worth obtaining. The very 'simplicity' of the Papal method tends to make one suspicious of its value. It is "an evil and adulterous

¹ Rev. A. W. Haddan, in *Dict. of Christian Antiquities*, I, 484.

JESUS THE WAY THE TRUTH THE LIFE

generation," says our Lord, that seeks after short and easy ways to faith and truth;—short cuts to salvation.

The Anglican view of General Councils explains wherein we differ from Rome. We reject Papal Supremacy and Papal Infallibility because we find no hint of those dogmas in the primitive or conciliar interpretations of the Catholic Faith. We find that in the West there was a certain measure of Papal Primacy, as Lord Halifax has pointed out; but most of us would not be able to accept his recent suggestion that this may be in some sense *de jure divino*. Rather it was a matter of convenience,—a primacy that was in essence political, a hegemony that was useful. The 'privilege of Peter' was the privilege of all patriarchs in primitive days, and was not confined to the Patriarchate of Rome.

We should be willing to accept that primacy, if *constitutionally* exercised. To put it into modern language, the Bishop of Rome, as Patriarch of the West (if he would cease to make unconstitutional claims), would be accepted as *ex officio* Chairman of any Council in the West. But, as we understand the history of the Church in the days of the General Councils, he is barred from any claim to be 'Universal Bishop' and equally from any claim to be himself 'Infallible.' So long as he makes these claims, he cannot expect any acknowledgment of his primacy.

THE TRUTH

It was this primacy of honour, and not any supremacy of power, that was implied by the recent well-intentioned but much misunderstood telegram from the Bishop of Zanzibar.

THE ARTICLES OF THE CREED.

The twelve ‘articles’ of the Creed give in brief summary the teaching of the New Testament, and “may be proved by most certain warrants of Holy Scripture” (Article VIII). Thus they fulfil the Catholic principle of Article VI, that “Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.” The articles of the Creed are the deliberately chosen formulæ of the early Christians to express their personal faith in Christ and in His ‘Good Tidings.’

The Creed deals with facts—the Truth of God as the first Christians, under the guidance of ‘the Spirit of Truth,’ came to understand Him. There are the facts of God the Father’s almighty power and creating love, the fact of the supernatural origin of the Lord JESUS, His Birth, His sufferings, His Death, and so on. These are not separate, isolated truths like a heap of bricks, but “Articles” (little joints) in the one body of the Truth, as revealed in the life of the Lord JESUS.

JESUS THE WAY THE TRUTH THE LIFE

“The unity of the Faith and of the knowledge of the Son of God” (Eph. 4, 13) is something to which we are “all” to “attain,” S. Paul reminds us. The whole organization of the Church as he delineates it, item by item, is for this very purpose. S. Paul well knew that attaining and keeping the unity of the Faith is difficult and tedious work. But it is worth the trouble.

SOME ARTICLES OF THE FAITH.

ALMIGHTY.

“‘Almighty’ does not mean ‘able to do everything.’ There are some things which God cannot do. ‘He cannot deny Himself’; ‘It is impossible for God to lie’ (2 Tim. 2, 13; Heb. 6, 18). *Omni-potens* means ‘master of all.’”¹ God’s omnipotence is not mere mechanical ‘power,’ but loving fatherly care for all His creation. ‘God is love’ and love is often in a different sphere from that of the exact sciences.”²

God sometimes works ‘miracles.’ There is a ‘supernatural’ element in His dealings with men. This nevertheless does not mean that the first eleven chapters of Genesis, *e.g.*, are literal history. They contain ancient Hebrew folk-lore; but we are finding out in these days that folk-lore is of great

¹ Mason, *Faith of the Gospel*, p. 24.

² This truth applies also, by the way, to the ‘Unitarian’ idea of God.

THE TRUTH

historical value. It is truth expressed poetically, which is one of the highest forms of truth ; but it is not modern scientific history. That of course it could not possibly be. Yet the moral teaching of the Oneness of God in those eleven chapters, is of the very highest spiritual value.

“We live in the midst of discordant voices of speculation. Over theories of the mist and of the mud the splendid song of the great triumph of faith rings out in the first article of the Creed, the first Primary Conviction of the children of God. It is an act of thought quickened by the touch of the inspiration which is called faith. ‘By faith we make it thinkable that the worlds were adjusted by a word of God, with the result that the sum total of things visible is not in existence from an origin in visible phenomena’ (Heb. 11, 3). Belief in a Creator, in the creation, is rational as well as spiritual, an act of the mind as well as of the soul.”¹

INVISIBLE.

“Yea, the more part of His works are hid” (Ecclus. 16, 21). The ‘Invisible’ creatures referred to in the Nicene Creed, include all the Angels of God. They are His messengers (S. Luke 1, 19 ; 2, 9, 13 ; Ps. 91, 11) ; and ministers (Heb. 1, 14 ; Acts 12, 7 ; 27, 23) ; and the guardians of His little ones (S. Matt. 18, 10). They are our fellow-

¹ Archbishop Alexander, *Primary Convictions*, p. 13.

JESUS THE WAY THE TRUTH THE LIFE

servants (Rev. 22, 9) ; and we must not be forgetful or neglectful of their ministry. They are pure spirit, and only rarely are they made visible to men. Probably a great deal of present-day neglect of the Angels is due to prejudice caused by works of art. The representation of them as rather effeminate beings with swan's wings, has often, I fear, led men to doubt their actual existence. Such figures are intended as symbols and not as portraiture, but the average Christian does not make that distinction.

There would be far less despondency in the world if men really believed in the ministry of Angels, and despondency is the parent of many other ills. The neglect of Catholic Angelology has led also to the spread of 'Spiritualism,' and kindred errors.

The honour due to glorified Saints and Angels is of the same kind as that which we give to the holiest of our fellow-Christians here on earth. It is respect and not worship, veneration and not adoration.

We wish to draw the attention of all Christians to this and all other neglected aspects of the 'articles of the Faith.'

'INCARNATE.'

At the word 'Incarnate' in the Nicene Creed, it is usual for us to bend the knee in adoration to our Lord JESUS CHRIST and in gratitude for His 'inestimable love.' The reverence is made not to anything apart from our Lord, but to the Incarnate

THE TRUTH

Son of God Himself. Adoration is offered, not even to the highest Saints or Angels but to God alone.

‘BORN OF THE VIRGIN MARY.’

Bishop Pearson’s “full explication” of this Article shows :

“First, That the Messiah was to be born of a virgin, according to the prediction of the prophets ; Secondly, That this Mary of whom Christ was born, was really a virgin when she bare Him, according to the relations of the evangelists ; Thirdly, That being at once the mother of the Son of God, and yet a virgin, she continued for ever in the same virginity, according to the tradition of the fathers, and the constant doctrine of the Church.”¹

“For, behold, from henceforth all generations shall call me blessed,” sings the inspired Virgin herself (S. Luke 1, 48) : and our Lord Himself approves that title (S. Luke 11, 28),—“Yea, rather, blessed are they that hear the word of God and keep it.”

“So far from derogating from the blessedness of the Holy Virgin, the Lord by implication here declares it to be twofold. . . . Not only blessed was she who gave birth to our Lord and God, but “blessed is she that believed,” blessed is she that “kept all the sayings” of her Divine Son, and “pondered

¹ *Pearson on the Creed.*

JESUS THE WAY THE TRUTH THE LIFE

them in her heart ” (Luke 1, 45 ; 2, 19, 51). In this, her second and greatest blessedness we can share, but it was through her first blessedness, that we can now hear the word of God uttered by His Incarnate Son ; and it is through the grace of that Incarnation, of which she was the instrument, that we can keep it.” ¹

So the Anglo-Catholic holds that to the Blessed Virgin Mary as “ the Mother of my Lord ” (S. Luke 1, 43) honour and reverence (but not adoration) is due.

THEOTOKOS.

“ The title Theotokos, assigned to the Blessed Virgin by eminent Fathers before the Nestorian controversy, and by the whole Church ever since the Council of Ephesus, is essentially a tribute to Christ’s personal glory. It is in exact accordance with that well-known Scriptural *usus loquendi*, whereby God is said to have purchased the Church with His own blood (Acts 20, 28).” ²

“ Mary may be called *Theotokos*, because her Child was ‘ from the birth, and from the womb, and from the conception ’ very God ; but she was not the Mother of His Godhead. We may legitimately speak of the Blood of God the Son, but it is not *as* God that He has blood,—it is the Blood of One who

¹ Preb. M. F. Sadler, *Commentary on S. Luke*, 11, 27.

² Liddon, *Bampton Lectures*, p. 258 n.

THE TRUTH

is God, but the blood belongs to His human nature and not to the Divine.”¹

Theotokos (*Deipara* not *Deigenetrix*) is literally “Bringer-forth of God”; and “Mother of God” is not a very exact translation, although perhaps the nearest possible into ordinary language. Assuredly there is need to-day to emphasize the Manhood as well as the Divinity of our Lord.

IMMACULATE CONCEPTION.

“That maiden life which gave our Lord birth was entirely holy. It was the flower which sprang out of all the preparatory discipline which mankind—which Israel—had undergone. It was the most beautiful thing which had been seen since the expulsion from Paradise. Yet our Lord’s original stainlessness was not absolutely dependent upon the holiness of His sacred Mother, in such a way as to be a purely natural heirloom from her as sin is from other parents. It was fitting indeed, that the Mother of the Lord should be the highest specimen of humanity; she would not have been chosen for the honour had she been otherwise; but in no case could any taint from her have attached itself to the Divine Person of her Offspring. It seems, in fact, to be the delight of S. Matthew, in tracing the genealogy of Christ, to call attention to the unholy and profane channels through which, after the flesh,

¹ Mason, *Faith of the Gospel*, p. 130.

JESUS THE WAY THE TRUTH THE LIFE

He came. The incestuous Tamar and the harlot Rahab, Ruth the heathenness and 'the wife of Urias' are the only ancestresses whom he mentions. The purity of the last stage in the transmission was not actually more necessary to our Lord's incorruption than that of earlier stages. . . . We have no need therefore, to assume the immaculate conception of Mary herself.

"The first objection to pressing that doctrine upon the Church is that it is nowhere taught in Holy Scripture nor by any ancient Father, although, as S. Bernard points out, the doctrine is not one which the Fathers could have passed by with unanimous silence, if the doctrine had been true. It arose at Lyons, in France, in the twelfth century; and the local festival which was begun in honour of it was greeted by S. Bernard as 'a presumptuous novelty—mother of rashness, sister of superstition, daughter of frivolity.' He complained that so respected a Church as that of Lyons should have 'allowed itself to be disfigured by such juvenile levity,' introducing what 'is unknown to Church practice, unapproved by reason, uncommended by ancient tradition.' The royal Virgin, he said, had so many genuine honours that she stood in no need of spurious ones. . . . Indeed S. Bernard thought it a strange mode of honouring the Blessed Virgin to teach that she was herself immaculately conceived, inasmuch as the credit of it would belong to an-

THE TRUTH

other, not to her. . . . 'The Lord Jesus alone,' says the saint, 'was conceived of the Holy Ghost, because He alone was holy before His conception. He alone excepted, it holds true of all the rest of the children of Adam, what one of them confessed with as much truth as humility concerning himself, 'Behold, I was shapen in iniquity, and in sin hath my mother conceived me.' So S. Bernard reasoned. However much the Catholic might be inclined, as S. Bernard says was at first the case with him, to allow as a pious opinion what seemed to be suggested by love of our Lord's Mother, after-reflection shows that the opinion is not pious, but detracts from the fulness of Christ's redemption. Not only does it make the Blessed Virgin herself exempt from original sin, and therefore exempt from the common need of salvation; but by so doing it insulates our Lord Himself from direct touch with the sinful world." ¹

A few Anglo-Catholics may accept the dogma as a "pious opinion" only; but the great majority adopt the position which Canon Mason thus makes clear. The dogma cannot be *de fide*, because it is not a natural logical development from the primitive Catholic Faith.

THE ANGELIC SALUTATION.

The 'Angelic Salutation'—'Ave Maria' or 'Hail Mary'—may here be mentioned. As used by the

¹ Canon Mason, *Faith of the Gospel*, pp. 114-117.

JESUS THE WAY THE TRUTH THE LIFE

whole Church until about the Sixteenth Century, and as still used in the Churches of the East, it is actually a Salutation, although sometimes spoken of as a prayer.¹ In the Greek Church it runs thus—“O Virgin, Theotokos, Hail Mary, highly favoured. The Lord is with thee. Blessed art thou among women; and blessed is the fruit of thy womb, because thou barest the Saviour of our souls.”²

The modern second half of the ‘Hail Mary’—the direct request for her intercession—cannot be accepted by true Anglo-Catholics, inasmuch as it was for the first time authorized in 1568. It has therefore no shred of authority in the Anglican Communion. “The use of it sprang up in the 15th century, and is first authorized in Pope Pius Vth’s breviary, in the year 1568.”³

‘THE COMMUNION OF THE SAINTS.’

Bishop Pearson’s summary gives the main truths of this article succinctly: “That such persons as are truly sanctified in the church of Christ, while they live among the crooked generations of men, and struggle with all the miseries of this world, have fellowship with God the Father, God the Son, and God the Holy Ghost, as dwelling with them, and

¹ The reason for this is curious. It was originally a prayer—“Remember, O Lord, the voice of the Archangel, saying Hail Mary,” etc.

² See the *Catechism of Nicolas Bulgaris*, 1681.

³ Smith and Cheetham, *Dict. of Christian Antiquities*, I, 754.

THE TRUTH

taking up their habitations in them; that they partake of the care and kindness of the blessed angels, who take delight in the ministration for their benefit; that beside the external fellowship which they have in the word and sacraments with all the members of the church, they have an intimate union and conjunction with all the saints on earth as the living members of Christ; nor is this union separated by the death of any, but as Christ in whom they live is the Lamb slain from the foundation of the world, so have they fellowship with all the saints which from the death of Abel have ever departed in the true faith and fear of God.”¹

“The Christian society includes all who have received, by whatever means, the grace of regeneration. . . . The practice of the Church excludes those who are reckoned to have died impenitent from any further share in the offices of the faithful. Of secret impenitence indeed the Church is no judge, and the most hopeful view is taken of the departed; but death in open defiance or apostasy is treated as ground for exclusion. Those who die excommunicate, or who by reason of self-murder are judged to have shut upon themselves the door of penitence, are denied even the funeral rites of the body.

“All others are regarded in death as still members

¹ *Pearson on the Creed*, pp. 553, 554.

JESUS THE WAY THE TRUTH THE LIFE

of the Church, . . . and the continual supply of abounding grace comes to them, as to the living, through the perpetual intercession of the members of Christ one for the other. It is sometimes objected that no express mention is made in the New Testament of prayer for the departed, but there is no need for specifying them as objects of prayer. They are obviously included in the supplications, prayers, intercessions, and thanksgivings to be made for all men, and in particular for all the saints (Eph. 6, 18; 1 Tim. 2, 1). And equally do the departed souls themselves help in this work of intercession. In the words of a Russian theologian (Khomiakoff): 'All the members of the Church, both living and departed, are being perfected incessantly by mutual prayer. . . .' The practice of the Church has developed on two separate lines. In the East, prayer is made in the Liturgy for all the departed alike, including even the Apostles and the Holy Mother of God herself; and in like manner the intercessions of all, but chiefly of the more glorious saints, are sought by the faithful. In the West, there is a distinction made between two classes of the departed. For the one class prayers are offered by the Church. In the other class are the perfect and glorified saints, the aid of whose intercession is invoked. . . . In England, by reaction from superstition, the cult of the departed has been altogether obscured, and belief in the whole Church,

THE TRUTH

the communion of all saints living and departed, has been consequently weakened.”¹

We do not pray for the dead (*mortui*), but for the departed (*defuncti*), for, as our Lord taught us, “all live unto Him” (S. Luke 20, 38). We hold communion with all those that are “in Christ” whether they live on earth or in the Paradise of God.

The teaching condemned by the XXIIInd Article is ‘the *Romish* doctrine’—*Doctrina Romanensium*,² not the *Doctrina Ecclesiæ Romanæ*. “The words ‘Romanenses’ and ‘Romanistæ’ occur as early as 1520, being used by Luther and by Ulrich von Hutten (the author of the ‘*Epistolæ Obscurorum Virorum*’) to designate the extreme Mediæval party.”³ It is clear, therefore, that it was mediæval corruptions, not Catholic teaching at which the Article was aimed.

THE RESURRECTION OF THE BODY.

In the Baptismal interrogation, this is worded “The Resurrection of the Flesh.” In both cases the meaning is that the Resurrection body is not a mere phantom, but a real body. We must not expect from the Second Century the scientific diction of the Twentieth. There is no thought of the chemical composition of the Resurrection Body. Our Lord would never try to satisfy men’s idle

¹ Canon Lacey, *Elements of Christian Doctrine*, pp. 201-203.

² The Latin Version is of equal legal authority with the English.

³ Prof. E. Tyrrell Green, *XXXIX Articles*, p. 146, n.

JESUS THE WAY THE TRUTH THE LIFE

curiosity. "We see this curiosity in our Lord's time and we see His mode of dealing with it. When one said unto Him 'Lord, are there few that be saved?' He answered 'Strive to enter in at the strait gate.' Enough knowledge was given to direct individual effort and guide the individual life. More knowledge on such a point would only have weakened the motive power of effort."¹

This statement of the broad principle may fittingly conclude these brief notes on articles of the Faith.

¹ Bishop Creighton, *Position of the Church of England*, p. 9.

CHAPTER VI.

The Life.

‘ I AM THE LIFE.’

‘ I AM the life ’ means more than ‘ I am the Living Way.’ We find some explanation of it in such passages as S. John 11, 25, “ I am the Resurrection and the Life ” ; Rev. 1, 17, 18, “ I am the First, and the Last and the Living One, and I was dead, and behold I am alive for evermore, and I have the keys of Death and of Hades ” ; or again, especially 1 S. John 1, 2, “ The Life was manifested and we have seen and bear witness, and declare unto you the Life, the eternal *Life*, which was with the Father and was manifested unto us.” We cannot define “ life ” accurately. A sufficient definition seems to be beyond the compass of human science. Life is much more than the opposite of death. It is something to be lived in all its sweetness and strength and joy, not something to be logically and grammatically analysed and defined.

THE JOY OF LIFE.

“ The better heathenisms at their height were religions of life. This was the source of their

JESUS THE WAY THE TRUTH THE LIFE

greatest power. The chief causes of their fall proceeded from the inevitable limitations of that life which alone they were able to express and uphold. . . . It was a life confined within the sphere of emotion, and therefore incapable of progress. It was divided from knowledge, and therefore knowledge was able to bear a part in destroying it. . . . The life of Israel was lived in the presence of the Lord God ; it was always subordinate to obedience and faith towards One above. . . . There is no life, worthy to be called life, entirely separate from joy and gladness. The lower life when it exists in any strength, has in it at once a gladness of personal energy and a delight in the gladness of all living creatures as it is displayed in their youth or comeliness. The higher life for Israel could never be wanting in this characteristic. It was essentially a joy in the Lord, not an acquiescence in His counsels but a sympathy with them. . . . 'With Thee,' says the Psalmist, 'is the Fountain of Life.' The perennial spring of water that leaps and flashes as though it were a living thing, breaking ceaselessly forth from a hidden source, is the best image of that higher life bestowed on him to whom God has unveiled His face. . . . As Christ expelled the enemies of life, so also He provided for its support. . . . So also He came not merely as a healer to the life of natural affection in its sorrow but also as the renewer and multiplier of its joy. The first of all His miracles, the act which

THE LIFE

He made, St John says, as a beginning of His signs, a silent prophecy of His full salvation, took place at a marriage, the highest festival of natural life. . . . So the human joy received promise of enrichment and exaltation from heaven.”¹

TRUE LIFE.

“The result of our Lord’s varied teaching about life is to exhibit it as the ultimate and fundamental form of human good, the highest and the deepest blessing which man can in any wise attain; and that especially because it is what most closely links him to God, and may most truly be represented as issuing from God’s own being. . . . The intimate connection between our Lord’s sayings and the Divine life communicated to men is brought into unusual prominence at the close of that long discourse on the Bread of Life, which St John represents as proving a stumbling-block to many of the disciples. ‘It is the spirit,’ He said, ‘that giveth life, the flesh profiteth nothing; the sayings which I have spoken unto you are spirit and are life.’ ‘But,’ He added, ‘there are of you,’—you, my disciples—‘some who believe not,’—some, that is, who have no sense of the invisible; men to whom loaves of bread are much, but Divine sayings are nothing. The sayings which He had been speaking to them could not but be unsubstantial indeed in eyes to which flesh was

¹ Hort, *The Way the Truth the Life*, pp. 95-106.

JESUS THE WAY THE TRUTH THE LIFE

the standard of substance ; their true substance was the substance of spirit, which is the proper realm of life, and therefore they too were life-giving to eyes whose sight was the sight of faith. . . .

“The three steps in Christ’s self-revelation to St Thomas correspond therefore to the three great provinces of human energy generally, and likewise to the three forms of discipleship which together constituted the personal education of the apostles during the Lord’s ministry ; and in leading the apostles from the way about which they were enquiring to the knowledge of truth involved in any trustworthy acceptance of a way, and thence further down to the testimony of life concerning life, He was conforming to the order of universal fact exemplified in their immature but unperverted natures. This ultimate appeal however to the voice of life could be right, nay strictly speaking could be possible, only in so far as life was taught by the Truth, and exercised in the Way. . . . Even the highest life, when it strives to be independent of action and knowledge, loses all claim to have a commanding voice for the will, and tends downwards towards the helpless elements of blind nature. The Life in the disciples would be able to recognize Christ as the very Life, because it was the life of men whose reason demanded truth and whose conscience demanded a supreme way. . . . He as the Life must rule their life at its centre, if life and

THE LIFE

knowledge and action were to make one harmonious whole.”¹

ETERNAL LIFE.

In S. John's Gospel the conception 'eternal life' almost replaces that of the 'Kingdom' of the Synoptists. This is the aspect of our Lord's work for men which most of all appeals to the 'Beloved Disciple.' "I came that they may have life, and may have *it* abundantly" (S. John 10, 10). What is Eternal Life? It is knowing God *quem nosse vivere, cui servire regnare est*,² as the beautiful Gelasian collect puts it. This (second collect used at Mattins daily) links together the two conceptions which our Lord uses interchangeably,—'life' and 'Kingdom' (or perhaps rather 'kingship'). See, e.g. S. Mk. 9, 45, 47.

But how does our Lord make us sharers of His Kingship and members of His Kingdom? How did He confer spiritual blessings during His earthly ministry? He is ever the Same, and His principles do not vary. Take the Gospel according to S. Mark. At least thirty-two times in its sixteen short chapters it is recorded that our Lord used outward, material, visible (or audible) means for the conveying of His blessing; or approved or commanded the using of such. Take the first chapter alone: verse

¹ Hort, *The Way the Truth the Life*, pp. 108-124.

² Literally 'Whom to know is to live, to whom to be in slavery is to reign as King.'

JESUS THE WAY THE TRUTH THE LIFE

31,—He came to Simon's wife's mother "and took her by the hand"; v. 41,—moved with compassion on the leper "He stretched forth His hand and touched him"; v. 9,—“And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan”; v. 21 (cp. v. 39),—“on the sabbath day He entered into the synagogue” with its elaborate ‘ritualistic’ service. So our Lord hallowed (as we believe) the *sacramental* principle, that is, the truth that since man is not body only nor soul only, but body and soul, true religion must appeal to both soul and body. In the wider sense of the word ‘sacrament’ preaching was regarded by the Fathers as a sacrament.¹

KINGS AND PRIESTS.

The fulness of Life is the fulness of Kingship. “God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with Him and made us to sit with Him in the heavenly places in Christ Jesus” (Eph. 2, 4-6). We Christians share even here and now, that is to say, in His Life and in His Kingship. We are “a kingdom and priests.” We are “a royal priesthood.”

¹ This is worth remembering with respect to Reunion, for no Anglo-Catholic would wish to limit preaching to the priesthood.

THE LIFE

But this does not mean that all the baptized are official priests any more than that all are official kings. It means that all the members of the One Body can and may and (in measure as they are willing) do share in the eternal life, the royal priesthood, the priestly kingship of our glorious Head.

Just as Korah and his 250 'men of renown' were rejected for pretending to the Aaronic priesthood, although it is true that "all the congregation are holy, every one of them and the Lord is among them" (Num. 16, 3), so the similar modern Protestant claim to official priesthood because all share in the Priesthood of the whole Body, must also be rejected at the bar of common sense.

THE KINGDOM OF GOD.

The kingdom of God exists in three spheres,—spheres that are concentric, for all are centred in CHRIST JESUS. In the individual soul; in the Church Catholic comprising those now on earth, those beyond the veil, and those yet to come; and in the glorious completed perfect Kingdom that shall one day 'come.' But one cannot separate the idea of 'church' and 'kingdom.' What the Gospels call 'the Kingdom,' the Epistles call 'the Church,' and S. John calls 'Eternal Life.' That is roughly our reading of Holy Scripture.

The Bishop of Pretoria, in his recent helpful book, *The Returning Tide of Faith*, well points out that we

JESUS THE WAY THE TRUTH THE LIFE

think too much of the ' Kingdom ' and too little of the ' of God.' " We feel after some ' ism ' and we are all the while suspicious of ' isms.' Let us start with ' of God.' It is the personal reality of God, given by God and received by persons. . . . But the lives being individual are also, to their core, social ; they are cells in an organism, elements in a fellowship, members of a family, limbs of a body. The creative and directing Head is Christ. Alive in the lives of its members He goes out to subdue the whole world to the rule of the Father's love " (pp. 193, 195).

" The Kingdom of God," wrote Bishop Westcott, " is at once spiritual and historical, eternal and temporal, outward and inward, visible and invisible, a system and an energy." ¹ We must not be charged with neglecting ' fundamental truths ' because we insist on *both* aspects of the Kingdom.

RIGHTEOUSNESS, PEACE, JOY.

" The citizen must according to the measure of his powers embody the notes of the Kingdom: And ' the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost ' (Rom. 14, 7). In ' righteousness, peace, joy,' we can recognize ' equality, liberty, fraternity,' interpreted, purified, extended. They tell us that the community and not the individual is the central thought in the life

¹ *Social Aspects of Christianity*, p. 88.

THE LIFE

of men. They tell us that the fulfilment of duties and not the assertion of rights is the foundation of the social structure. They tell us that the end of labour is not material well-being, but that larger, deeper, more abiding delight which comes from successfully ministering to the good of others.

“They tell us that over all that is transitory in the form of the kingdom, over all the conditions which determine its growth, there rest the light, the power of an Eternal Presence.”¹

THE SACRAMENTAL PRINCIPLE.

“(a) God always, by His very nature, wishes to declare Himself. From all eternity, even before the universe was made, He has done so, by the eternal generation of the Son, which may thus be spoken of as a Sacrament. The Son or Word of God, is something outward to declare God Himself, Who is hidden (Col. 1, 15).

“(b) God declares Himself in Creation. The visible creation is sacramental, being an outward sign of the invisible God (Rom. 1, 20).

“(c) God has declared Himself more particularly in the Incarnation. The human body of Jesus living among men was an outward and visible sign of the dwelling of God with men, and of His union with man (Col. 2, 9).

¹ *Ibid.*, pp. 90, 91.

JESUS THE WAY THE TRUTH THE LIFE

“We see, therefore, that when God uses Sacraments in the Church, His action is most suited to His own nature. He acts upon the same principle in accordance with which He has always acted.”¹

“Christ did not come in the flesh simply because it made it easier for ordinary men to believe in what He did for them. He came to unite heaven and earth, and to raise the nature which He assumed. In pursuance of the same design He instituted His sacraments.

“The Incarnation was itself, in the language of the Fathers, a Sacrament. It linked, by no fantastic or unreal or conventional union, the Divine life to a material form. The Word was made flesh. And so far from the union thus effected being severed by the Ascension, it was extended and completed. Christ is ‘ascended far above all heavens’ not in order to be as far as possible removed from the world, but ‘that He might fill all things’ (Eph. 4, 10); uniting, by His own living contact with both, the height beyond all height to which He rose, with ‘the earth’s lower regions’ (Eph. 4, 9) to which He had come down. In His Incarnate Person is now focussed and concentrated the fulness not only of the Godhead, but of creation. Jesus Christ is in living connexion with every part of it.

“Now, since the glorification of Christ, and the outpouring of His Spirit, we are presented with

¹ Prof. E. Tyrrell Green, *XXXIX Articles*, pp. 178, 179.

THE LIFE

signs which not only speak of spiritual mysteries, but convey the things they speak of. Otherwise, the institution of external rites would be unworthy of Christ. His religion is a spiritual religion—a religion of grace, and not of law.

“There is nothing between the position of the Quakers and that of Catholics which makes Christ consistent with Himself. If the Sacraments were what Zwingli made them, they would not be Christian.”¹

It is Zwingli’s theory which the XXVth Article repudiates—“only badges or tokens”; and the Catholic doctrine is affirmed in that article,—they are *efficacia signa gratiæ*—“effectual signs of grace,”—signs of the grace which they effectively convey.

HOLY ORDERS.

“All authority (*exousia*) is given unto Me in heaven and in earth,” says our Lord (S. Matt. 28, 18); and again, He delegates that authority to His apostles: “As My Father hath sent (*apestalke*) Me, even so send (*pempô*) I you” (S. Jn. 20, 21).

“The same powers which He had in His own right as the only begotten of the Father, though granted to Him in His human nature as the reward of His obedience, those He commits to His Church to be exercised by her, not in her own right but ministerially as His vicegerent.

¹ Mason, *Faith of the Gospel*, pp. 261, 258-260.

JESUS THE WAY THE TRUTH THE LIFE

“ ‘As My Father’—just as, even as, according as, *kathôs*—‘hath sent Me,’ that is, with the same endowments, Priestly, Prophetical, Regal. Hence it follows that the powers of the Church, the *Potestas Ecclesiæ*, are threefold. They are sacramental, didactic and governmental. In a certain sense and with limitations these three powers correspond to the three notes of the One Church—holiness, catholicity and apostolicity. It is more especially as being apostolic that the Church is endowed with governmental, *i.e.* legislative and executive power.

“The idea of the original possession and the delegated ministerial use of the *exousia* is clearly enough set forth in the contrasted verbs *apostellô* and *pempô*, the former marking our Lord’s equipment by the Father with His powers inalienable as head and founder of the Church, while the latter simply marks the relation of sender and sent.

“It is important also to mark the tense used, the perfect (*apestalke*) implies the permanence which is the root notion of ordinary jurisdiction, it ‘describes a mission which continues in its present effects’ (Westcott). At the same time the ‘permanent validity’ (Winer, 331) of the delegated mission of the Church, yet dependent at every present instant of time on her Lord’s will, which again is the root notion of delegation, is no less clearly marked by the present (*pempô*). In other words her mission is purely ministerial, but of absolute validity and of

THE LIFE

real power and authority because of His abiding presence.”¹

“The entire Society received the mission; the entire Society received at once the inspiration by which it was qualified to perform it. No inner distinctions break up the Church’s unity. Within the apostolic Church all are priests. There is no sacerdotal caste, performing religious offices for a secular laity. The contrast between clergy and laity is that between a higher and a lower degree in the priesthood. This is implied in the ancient title of ‘Ordination’ and of ‘Holy Orders,’ which bear witness to the fact that the difference between clergy and laity is one of function and arrangement and mutual relations, not a difference of fundamental opposites. If wilfully severed from the faithful laity, the clergy would have no right to act in the name of Christ. Their priestly ministries are those of the whole body, performed through them as its natural organs. . . .

“The Apostles ‘appoint’ the selected persons (Acts 6, 3),—this is the investiture with mission and jurisdiction; the Apostles, with prayer ‘laid their hands upon them,’—this confers on them the sacred character and spiritual gift, by which they are indelibly distinguished from the rest of the faithful, and enriched with grace for their duties. These two things are necessary to an apostolic Church, that

¹ E. G. Wood, *Regal Power of the Church*, pp. 1-3.

JESUS THE WAY THE TRUTH THE LIFE

its ministry should have ordination proper, or the sacred character and gift; and mission, or the authority to execute that office. To these is added, for the sake of order in working, jurisdiction, or the assignment of a sphere of labour. And these are not given by the mass of the faithful, or by their lay representatives. . . . The authority to ordain, along with other powers of government, is lodged by S. Paul solely in the hands of a Timothy and a Titus (1 Tim. 5, 22; Tit. 1, 5), who are responsible for it to God alone, with the evident intention that they in their turn should provide for a due succession (2 Tim. 2, 2). . . . The apostolic succession is the guarantee of the continued historical identity of the Church.”¹

“ His twelve Apostles first He made
His ministers of grace;
And they their hands on others laid
To fill in turn their place.
So age by age and year by year,
His grace was handed on;
And still the holy Church is here,
Although her Lord is gone.”²

THE THREE ORDERS.

“ It is evident unto all men diligently reading the holy Scripture and ancient Authors, that from

¹ Mason, *Faith of the Gospel*, pp. 247-251.

² Dr J. M. Neale, *Hymns A. and M.*, 352.

THE LIFE

the Apostles' time there have been these Orders of Ministers in Christ's Church ; Bishops, Priests, and Deacons." ¹

(a) While our Lord was on earth the Three Orders were :

1. Our Great High Priest.
2. The XII Apostles.
3. The LXX Disciples.

(b) After the Lord had ascended and the Holy Ghost had come, the Apostles, as His delegates, took the chief place, and the three Orders became :

1. Apostles.
2. Bishops or Presbyters.
3. Deacons.

(c) When the Apostles passed away, the second Order became differentiated into rulers, who took the place of the Apostles, and were henceforward exclusively known as 'Bishops,' and the ordinary *Presbyters* or Priests.

The Three Orders now became :

1. Bishops.
2. Presbyters or Priests.²
3. Deacons.

The Life of JESUS flows through the Three Orders of the Ministry in the Body of Christ to give grace and

¹ Preface to Ordinal, at end of Prayer Book.

² 'Priest' is the Anglo-Saxon *preost*=the Greek *presbyteros* or elder (first used of the elders of the Jewish Council).

JESUS THE WAY THE TRUTH THE LIFE

light and blessing to all the members of the Body.
So we believe.

THE BISHOP THE SAFEGUARD OF UNITY.

“ From the very beginning it has been a ruling principle of the Church that they who maintain union and fellowship with the Apostles, and later with those appointed to succeed them—viz., the bishops,—are guarded and kept in the unity of the mystical Body of Christ. Of the first Church at Jerusalem it is expressly recorded that the members ‘continued stedfastly in the Apostles’ doctrine and fellowship, and in the breaking of the Bread.’ In sub-Apostolic times, especially in the writings of S. Ignatius, the Episcopate appears as a principal safeguard of the Church’s unity. ‘Be ye careful,’ writes the martyr-bishop, ‘therefore, to observe one Eucharist (for there is one Flesh of our Lord Jesus Christ) and one Cup unto union in His Blood; there is one Altar, as there is one Bishop’ (Ep. to the Philadelphians, iv). In the mind of the writer the ‘one Altar’ is on the same footing as the one Faith, the One Baptism; and the ‘one Altar’ depends on the ‘one Bishop.’ Hence in another place Ignatius says ‘that is a valid (*bebaia*) Eucharist which is celebrated by the Bishop, or by one to whom he gives sanction’ (Ep. to the Smyrnæans, viii). Many passages might also be quoted from the same Father, where, viewing the relation of the Ministry

THE LIFE

to the Church in its corporate aspect, he sets forth the Episcopate and the Presbytery as the bond and safeguard of unity, apart from whom, or without whose consent and sanction, no action is to be done.”¹

CONSTITUTIONAL AUTHORITY.

The rule of the Bishop, however, must be in accord with the mind of Christ. It must be constitutional. It is one of the funniest ironies of history that those who have striven incessantly to keep the law of the Church should be styled ‘law-breakers’ by many who have consistently broken it. Unless the Bishop acts with the Body, he acts without the authority of the Body, and then his mere opinions are of no more weight than those of any other teacher.

The whole Synod of Bishops, canonically assembled and sitting as a spiritual body, alone has canonical authority to make important decisions. Even then, the Bishops, we hold, have no power to decide without knowledge. This knowledge may most often be obtained from experts, sitting as assessors. Decisions may not be made which are contrary to any article of the Catholic Faith.

Then, when the decision has been reached, it must be canonically promulgated by each Bishop in the Diocesan Synod of all his clergy, or it cannot be held to be binding on the clergy of the diocese.

¹ Prof. E. Tyrrell Green, *The Church of Christ*, p. 68.

JESUS THE WAY THE TRUTH THE LIFE

In the due order of the Church, "It appertaineth to the Office of a Deacon . . . to preach *if he be admitted thereto* by the Bishop." Just as the Bishops unwisely have neglected this ordinance, so (for example) they refused also, when requested, to license Confessors. Unlicensed Confessors therefore increased. In similar fashion Bishops refused to regulate other important matters of Church life, and irregularities sprang up. For these irregularities the unconstitutional methods of past days are almost entirely responsible. Bishops cannot reasonably expect canonical obedience if they themselves act in flagrantly uncanonical ways.

Anglo-Catholics have always been ready and willing to submit to canonical authority, but not to uncanonical. It is the former only that the clergy swear to obey "in all things lawful and honest."

LAWLESSNESS.

If the Prayer Book of 1552 were in force to-day, the charge against us of 'lawlessness' in ceremonial might have some foundation. As a matter of fact, that Prayer Book was not ready at the time it should have come into use, and probably never was widely used. The accession of Queen Mary put an end to it, in 1553.

But since the ceremonial of that (Second) Prayer Book was deliberately rejected in 1559, and the Revision of 1662 was even more thoroughly Catholic,

THE LIFE

it is quite clear that (even supposing the 1552 Prayer Book to have been canonically authorized) it has no authority whatever to-day.

The 'Erastian' interference with the Church in the Eighteenth Century was doubtless the result of the excessive reverence for the 'Lord's Anointed' of earlier generations, but it was even more un-Catholic. The sober, Scriptural, Catholic standard of the *Ecclesia Anglicana* remains still, as of old, the only true constitutional position of the English Church.

The 'Ornaments Rubric' (at the beginning of Morning Prayer) is perfectly unambiguous. There is also clear historical evidence of the use of Catholic beauty of ceremonial (as ordered in that Rubric) by the Revisers of 1662, who certainly knew exactly what their own directions meant. They had no wish to insist that all men should use the same ceremonial, but the desire for 'uniformity' was so strong that their scholarly attitude was not allowed to appear in the wording of the Book. In that sense there was a 'compromise' between what the Church desired in ceremonial and what she could reasonably and charitably expect. That is the only sense in which there was any compromise. There was none of principle.

OUR PRIEST AND KING.

Our Lord has delegated His authority to His Church that she may continue His work for man.

JESUS THE WAY THE TRUTH THE LIFE

Yet He does not leave her to carry on that work without Him. S. Luke tells us that his Gospel was a record of "all that Jesus began both to do and to teach, until the day in which He was received up" (Acts 1, 1, 2). He implies that the 'Acts' is a treatise of the things that JESUS began both to do and to teach *since* the Day of His Ascension. He promised "Lo, I am with you all the days" (S. Matt. 28, 20). "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed" (S. Mk. 16, 20). "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. . . . For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. . . . Jesus entered for us, having become a high priest for ever after the order of Melchizedek. For this Melchizedek . . . being . . . King of righteousness, and then also King of Salem, which is, King of peace, . . . abideth a priest continually" (Heb. 4, 14—7, 3). The whole passage runs from 4, 14 to 10, 25). No reasoning can possibly explain away this wonderful description of our Lord's eternal Priesthood.

He is "Faithful and True, . . . and His name is called The Word of God, . . . and He hath on His garment and on His thigh a name written, KING OF

THE LIFE

KINGS and LORD OF LORDS" (Rev. 19, 11-16). His Kingship is universal.

Our King and Priest abideth continually with us in His Church. He "holdeth the seven stars in His right hand," and, here and now, He "walketh in the midst of the seven golden candlesticks" (Rev. 2, 1).

He is always present "where two or three are gathered together in" His "Name." And especially are we gathered in His Name, *i.e.* by His authority, in the duly celebrated Service of His own appointment—the Holy Communion.

OUR ADVOCATE.

"He ever liveth to make intercession for them" (Heb. 7, 25). He Himself is our 'Advocate with the Father.' He is continually interceding for us, not by doing anything, but by His presence as God and Man 'at the right hand of the Father.' He pleads for us by what He is. "For Christ is not entered into holy places made with hands which are the counterfeits of the true (holy places), but into the heaven itself, now to be manifested before the face of God for us" (Heb. 9, 24). Delitzsch explains this passage: "He brings before the face of God no offering which has exhausted itself, and, as only sufficing for a time, needs renewal; but He Himself is in person our offering, and by virtue of the eternal Spirit, *i.e.* by the imperishable life of His

JESUS THE WAY THE TRUTH THE LIFE

person, now for ever freed from death, our eternally present offering before God."

His whole Incarnate Ascended Life is in a real sense a constant interceding for us. We, partaking of His Life, share also the privilege and joy of interceding for others, at the Holy Eucharist.

Joy is one of the manifestations of Life, and in the Catholic Faith we taste the Joy of God. The joy of Forgiveness, the joy of Communion, the joy of Fellowship, the joy of Service, the joy of Intercession,—these are freely given to us. This is the sharing in His Life.

THE HOLY COMMUNION.

In the Holy Communion our Lord JESUS CHRIST Himself fulfils His promise to be present. Christians agree on this fundamental fact. If we say 'At Holy Communion we partake of the Life of our dear Lord,' what Christian demurs to the statement? But this very truth, we believe, our Lord Himself expresses thus: 'Except ye eat the flesh of the Son of man, and drink His blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me and I in him. As the living Father sent me, and I live

THE LIFE

because of the Father, so, he that eateth Me, even he shall live because of Me' (S. Jn. 6, 53-57).

The living Lord JESUS, we believe and teach, is present with us in all His love and tenderness and grace, in the Holy Communion, as He has promised and foretold.¹

He is 'the Bread of Life,' 'The Living Bread,' and He 'giveth life unto the world.' He is Himself the Living Bread on Whom we feed and Whom we adore in the Holy Communion.

THE SACRIFICE.

The Holy Communion is a historic Sacrament,—the perpetual setting forth of historic Fact,—of Him Who is the Way and the Truth and the Life.

"This do in remembrance of Me," or rather, "Do this for My Memorial," says our Lord (S. Lk. 22, 19; 1 Cor. 11, 24); and whatever shade of meaning be attached to 'do' and to 'memorial' to us the whole phrase is unmistakably sacrificial in its language. The Holy Communion is the Memorial² (*anamnêsis*),

¹ Anything more nauseatingly horrible than the 'Romish' teaching of the early Sixteenth Century that the Dead Body of the Lord is present in the Easter Sepulchre, and in the Tabernacle, is difficult to imagine. That is not Catholic teaching.

² The word *anamnêsis* (S. Lk. 22, 19; 1 Cor. 11, 24) is used in the Septuagint translation of the Old Testament for the Heb. *azkârâh* 'a memorial sacrifice' (Ges., Heb. Lexicon) in Lev. 24, 7,— 'a memorial before your God'; and for the Heb. *zikkârôn* in Num. 10, 10, of the frankincense upon the shewbread,— 'a memorial, an offering made by fire unto the Lord.' There is therefore no doubt as to its meaning in New Testament Greek. We hold that the verb 'do' with a noun of sacrifice may be rendered 'offer,' but if translated 'perform' it can make no difference to the sacrificial meaning of both the clauses.

JESUS THE WAY THE TRUTH THE LIFE
first, before God, and secondly, before men, “ of the Sacrifice of the Death of Christ.” This means much more than a memorial of His Death. Just as the effects of that Perfect Sacrifice extend through all ages, so that “ the spirits in prison which aforetime were disobedient ” (1 S. Pet. 3, 19), as well as the generations still to come, were to share in its benefits ‘ until He come ’ ; so its representation also extends through all the ages, and Abraham at Jehovah-Jireh (Gen. 22, 14), and the children yet unborn, alike grasp something of its meaning and its power.

“ This our Sacrifice of Praise and Thanksgiving ” is something far greater than mere bread and wine, far greater than merely our prayers and praises, greater than the offering of “ ourselves, our souls and bodies,” greater than the remembering of the Death and Life of our Lord JESUS CHRIST. These are all included in the One far greater Offering :

“ Having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one, true, pure, immortal Sacrifice.” ¹

The Holy Communion is no additional sacrifice. It is no other sacrifice. It is “ the one oblation of Himself once offered ” which we present in the Holy Sacrifice. Time and space cannot limit Him who is ‘ ascended up far above all the heavens, that He

¹ Dr W. Bright, *H. A. and M.*, 322.

THE LIFE

might fill all things.' He Himself, we believe, has fulfilled His promise to be present with us. He Himself gives us to partake of His Living Self. He Himself says to us (though the lips of the priest speak the audible words), "This is My Body—This is My Blood." He Himself is the Sacrifice.

It is strange that teachers, holding widely different views, often emphasize 'the Blood'—the old Hebrew symbol of Life (Gen. 9, 4; Lev. 17, 14), yet miss altogether what is symbolized. When S. John writes "The Blood of Jesus His Son cleanseth us from all sin" (1 S. Jn. 1, 7), it is clear that he is referring to 'the light' (v. 5); 'the Life' (v. 2); 'the Advocate' (2, 1); *i.e.* to our Lord Himself. "He" (not His Blood, still less His Death or His Dead Body), "He (Himself) is the Propitiation¹ for our sins" (2, 2).

The whole action of our Lord at the Institution was essentially sacrificial. It was at the Passover Feast, and in the fulfilment of the Passover rites. "For our passover also hath been sacrificed, even Christ; wherefore let us keep the Feast" (1 Cor. 5, 7). "Jesus Christ is the same yesterday and to-day, yea and for ever. . . . We have an Altar

¹ "He is the Propitiation for our sins." Modernists desire to eliminate this from the "Comfortable Words," apparently wishing to retain only phrases that (to use an Americanism) are "fool-proof." If all expressions liable to be misunderstood are to be omitted, there will not be much Scriptural language left, one fears. We cannot accept the suggested omission. There is no necessity to assume any mechanical propitiation, as the objectors seem to do.

JESUS THE WAY THE TRUTH THE LIFE

whereof they have no right to eat which serve the tabernacle. . . . Jesus also, that He might sanctify the people through His own Blood, suffered without the gate. . . . Through Him then let us offer up a sacrifice of praise to God continually" (Heb. 13, 8-15).

THE MASS.

Holy Eucharist, Holy Mysteries, the Blessed Sacrament, the Holy Sacrifice, the Lord's Supper, are other names for the Holy Communion. Sometimes it is called 'the Mass.' The title does not imply any later mediæval theory either of the Eucharistic Presence or of the Eucharistic Sacrifice, such as is referred to as 'the sacrifices of Masses'¹ condemned by the XXXIst Article. The word 'mass' (whether derived from *messe* a meal, or from *missa* a dismissal) is a simple and rather convenient term. Its use by our Church (in the First Prayer Book), demonstrates that here she has no quarrel with the Church of Rome so long as Rome holds to primitive teaching.

Whatever title we employ, we believe that our Lord JESUS CHRIST is as really present as He was in the

¹ "The sacrifices of masses in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt," condemned by the Article, were clearly the supposed cumulative repetitions of the Sacrifice in later mediæval teaching, which in practice led to many abuses,—so many masses for so much money. The Article of course does not condemn "the Sacrifice of the Mass." The title 'Mass' has been in use in the Church since the days of S. Ambrose, 385 A.D., at least.

THE LIFE

days of His earthly ministry, although of course wholly in a spiritual way.

EUCCHARISTIC ADORATION.

Much of the objection taken to our adoration of our Lord in the Blessed Sacrament seems to be due to misconception of two ideas,—worship ‘in spirit’; and Divine Omnipresence.

“We worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be His worshippers. God is Spirit; and they that worship Him must worship in spirit and truth”; says our Lord Himself (S. Jn. 4, 22-24). The double emphasis on ‘in truth’ makes it quite clear, we are convinced, that for those ‘in the body’ worship must be worship with the body as well as with the soul. Otherwise it would not be ‘in truth.’

The adoration which we render to our Lord in His own Service in nowise differs from that given to Him by the Disciples on the Mount (S. Luke 24, 52); or by S. John in Patmos (Rev. 1, 17); or even from that, for instance, of the Syro-Phœnician woman during His earthly ministry (S. Mk. 7, 25). In a certain real sense the Presence of our Lord was ‘localized’ on the Mount, and in Patmos, even as it had been near Tyre. In a real sense, although

JESUS THE WAY THE TRUTH THE LIFE

we cannot explain how, the Lord JESUS CHRIST is specially present with us, we believe, in the Holy Eucharist.¹

The Syro-Phœnician did not stop to argue as to *how* the Presence of God could be 'localized' in the wandering Prophet. She made her petition in lowly adoration, and she gained the blessing that she craved. We believe that we too gain the Benediction of our Master in His Sacrament of Love.

The *Shekinah* or 'localized' Glory of God in the Temple at Jerusalem helps us to understand this special Presence of our Lord. S. James speaks of "the Faith of our Lord Jesus Christ, the Glory" (2, 1), and the Epistle to the Hebrews of His "being the effulgence of the ² Glory" (1, 3); both writers thus setting forth our Lord as the true *Shekinah* of God. This fact explains His words "neither in this mountain nor in Jerusalem." God is present to be worshipped wheresoever the 'two or three' are met 'in His Name' to fulfil His command, 'until His coming again.' It is noteworthy that S. James is expressly speaking of the public worship of the Church.

Our worship is given then to our Lord Himself in the Holy Eucharist. We believe Him to be as truly present as He was in the Upper Room at Jerusalem "in the night in which He was betrayed."

¹ We do not think the word 'localized' truly expresses the manner of His Real Spiritual Presence.

² Not "His glory." (See *Hastings' Dict. of the Bible*, IV, 489.)

THE LIFE

There is a favourite hymn for children which expresses one of the deepest longings of Christian hearts :

“ I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His Fold ;
I should like to have been with Him then.” ¹

This intensely human longing our Lord satisfies, we believe, in the Blessed Sacrament of the Altar.

“ I will never behold these better and surer sacraments of the glorious mercies of God, but as soon as I see them used in the Church to that holy purpose that Christ hath consecrated them to, I will not fail both to remember my Saviour who consecrated those sacraments, and to worship also my Saviour whom those sacraments do represent.” ²

“ How can I, by faith, behold my Saviour coming to me and offering to me His own Body and Blood, and not fall down and worship Him ? ” ³

“ Then let our faith adore the Lamb
To-day as yesterday the Same,
In Thy great Offering join ;
Partake the sacrificial Food
And eat Thy Flesh and drink Thy Blood,
And live for ever Thine.” ⁴

¹ Mrs Luke, *Mirfield Hymn Book*, 51.

² Dr D. Brevint, Dean of Durham 1681-1695, *Christian Sacrament and Sacrifice*, II, 8.

³ Dr Wm. Beveridge, Bishop of S. Asaph, 1704-08.

⁴ John and Charles Wesley, *Hymns on the Lord's Supper*, Hymn III.

JESUS THE WAY THE TRUTH THE LIFE

“We freely own that Christ is to be adored in the Lord’s Supper, but that the elements are to be adored we deny.”¹

This is likewise the teaching of the ‘Black Rubric’ as revised and authorized² at the 1662 Revision. It is a protest only against materialistic views of the Blessed Sacrament, and its principle is Catholic, although so clumsily expressed that it would be better omitted, as the ‘Green Book’ suggests.

As to the mode of our Lord’s Presence, there is no Catholic doctrine that is *de fide*. The Theory of Transubstantiation is merely a mediæval attempt at philosophical explanation, and cannot claim to be an article of the Catholic Faith.

RESERVATION.

“From the earliest age of the Christian Church it was the practice to send from the Lord’s Table a portion of the Eucharist for the Communion of the Faithful who were prevented from being present at the celebration of the Holy Mysteries. From the third century at least it has been customary to reserve the Eucharist in continual readiness for the Communion of the sick and dying.”³

The custom⁴ has been preserved both in the

¹ *John Wesley’s Works*, X, 117.

² In its earlier form it had no canonical authority.

³ Canon Lacey, *Reservation*, 1899, p. 3.

⁴ See the full account of primitive practice in Bingham’s *Antiquities of the Christian Church*, II, 802-805; and in the Letter of Canon Lacey referred to above.

THE LIFE

Eastern and Western Churches ; and, as Canon Lacey shows, it is very doubtful whether there was any intention to abolish the practice in 1662. We believe that the Bishop has canonical power to regulate, but no canonical power to forbid the practice.

WORSHIP.

The writer of the Book of Deuteronomy in the 28th Chapter has enumerated the many curses that will befall Israel if they disobey God's Law. Most striking of all in those stern warnings is a special form of disobedience : " And all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed ; because thou hearkenedst not unto the voice of the Lord thy God, . . . because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things " (Deut. 28, 45, 47).

Lack of thankful joyfulness is not unknown in these days. The Catholic Church teaches us that Religion is joyous, full of the gladness of Life, filled with the glory of God. We have forgotten, as a nation, how to worship, and the result is the emptiness of our Churches.

If we express " righteousness and peace and joy in the Holy Ghost " in our Church services, our Churches may once more be filled with joyful

JESUS THE WAY THE TRUTH THE LIFE

worshippers. Here is work for the laity quite as much as for the clergy. But our worship never will be joyous with the joy of God until we realize the beauty and the glory and the gladness of Catholic worship.

“ And still our litanies ascend like incense, as before,
And still we hold the one full Faith Nicea taught of yore,
And still our children duly plunged in the baptismal flood
Of water and the Holy Ghost are made the sons of God ;
And still our solemn festivals from age to age endure,
And wedded troth remains as firm, and wedded love as
 pure ;
And many an earnest prayer ascends from many a hidden
 spot,
And England’s Church is Catholic, though England’s self
 be not.”

Rev. J. M. NEALE, D.D.

Anglo-Catholics desire to offer worship to God in all its pristine beauty and joy and gladness.

CEREMONIAL.

God Himself is the Object of all our adoration, of all our worship. Because that is so, we desire that the worship shall be the best that we can give. If the Son of God lived in poverty and in need here upon earth, surely we should now offer Him all that is most beautiful. We know that our Lord joined in the Temple worship, which had a most elaborate ceremonial, and never rebuked its ceremonial.

THE LIFE

S. John describes the Heavenly Worship in the Book of the Revelation, and that worship is full of beauty and splendour. Of course the worship there described is symbolic. All worship is symbolic. Only in symbols can we possibly express any sort of worship. We believe that, however much the book be coloured by memories of Temple worship, as it certainly is, yet the glorious ceremonial there described is what S. John thought right and seemly, and (which is more important), was such as our Lord JESUS CHRIST approves. Both the Book of Revelation and the Epistle to the Hebrews show that the use of ceremonial is perfectly scriptural, as, of course, all Catholic practices are.

The two Books set forth the true principles of Christian worship. "A Lamb standing, as though it had been slain" (Rev. 5, 6) is the Centre of all the elaborate worship. The whole of nature and the whole of redeemed humanity (symbolized by the four creatures and the four and twenty elders), "fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints" (5, 8). The worship is directed to the Living Lord JESUS, and it is a worship of adoration, with music, and colour, and incense, and vestments (7, 9). To us, the worship here described is an ideal not to be left for the hereafter, but to be approached as nearly as possible now.

Mary's ointment might have been 'sold for

JESUS THE WAY THE TRUTH THE LIFE

much ' ; but its bestowal on our Lord found favour in His sight, and He still approves our offerings.

LIGHTS.

It has been the Catholic practice from very early times, to have two lights above the altar at the Holy Communion. When " Jesus spake unto them, saying, I am the Light of the world ; he that followeth Me shall not walk in the darkness, but shall have the Light of Life " (S. Jn. 8, 12), He was making use of the elaborate ceremonial of the Jewish Church as the text for His teaching. Thereby He approves it. He was in the Temple and it was the Feast of Tabernacles.

" As the Mishnah states, On the first, or, as the Talmud would have it, on every night of the festive week, ' the Court of the Women ' was brilliantly illuminated. . . . This was called ' the joy of the feast.' This festive joy, of which the origin is obscure, was no doubt connected with the hope of earth's great harvest-joy in the conversion of the heathen world, and so pointed to ' the days of the Messiah.' In connection with this we mark that the term ' light ' was specially applied to the Messiah." ¹

Altar lights and Sanctuary lamps are to us a visible reminder of the ' Light of the World ' and help us, we believe, reverently to draw nearer to Him and to ' rejoice in His light.'

¹ Edersheim, *Life and Times of Jesus*, II, 165.

THE LIFE

VESTMENTS.

Ecclesiastical vestments have been in use for many centuries. Most probably they are a survival of the everyday dress of our Lord's time. From the Third to the Ninth Century, there was considerable alteration in details, but after that came a more or less standardized vesture. The description written by Â Kempis, in the Fifteenth Century, is of interest :

“The Priest arrayed in the sacred vestures is Christ's representative, that suppliantly and humbly he may pray to God for himself and for all the people.

“He has before him and behind him the sign of the Cross of his Lord, that he may continually bear in mind Christ's Passion.

“Before him he bears the cross on the vestment, that he may diligently look at the footsteps of Christ, and fervently endeavour to tread in them.

“Behind him he is signed with the cross on his back, that he may meekly endure for God's sake any trials which others may bring upon him.

“He bears the cross before him that he may bewail his own sins ; and behind him, that he may compassionately weep for the sins of others, and that he may know that he is appointed to stand between God and the sinner, and that he may not grow

JESUS THE WAY THE TRUTH THE LIFE

weary in prayer and holy oblation, till he prevail in obtaining grace and mercy.”¹

COLOURS.

The use of colours in the early mediæval Church, as in the Eastern Church to-day, was for beauty and for dignity, but was not tied down in details by any minute rules. The more modern ‘use’ is based on symbolism; White or Gold for Great Festivals; Bright Red for feasts of the Holy Ghost and of Martyrs; Violet or dull Red for Penitential Seasons; Black for Good Friday, and so on. Colour helps to make an ‘atmosphere’ of reverence and of joy.

MIXED CHALICE.

At the Holy Communion we follow the invariable custom of the early Church by mingling a little water with the wine. “The Paschal Supper began . . . by the Head of the Company taking the first cup, and speaking over it ‘the thanksgiving’ . . . the cup, in which according to express Rabbinic testimony, the wine had been mixed with water before it was blessed.”²

In this matter the Church has always followed her Lord’s example. The mixed Chalice symbolizes the ‘blood and water’ which flowed from our Lord’s pierced side.

¹ *De Imitatione Christi*, IV, 5, 3.

² Edersheim, *Life and Times of Jesus*, II, 496, 497.

THE LIFE

A most interesting point is that "A characteristic feature of the Liturgy of Constantinople was the infusion of a little *hot* water into the chalice immediately before the Communion." ¹ This is clearly a symbolic insistence upon the Presence of the *Living Lord*.

WAFER BREAD.

We use wafer bread in preference to ordinary wheaten bread, chiefly for the same reason,—the example of our Lord. He Himself used unleavened bread at the Institution, and wafer is the purest unleavened bread it is possible for us to obtain. The fifth Rubric at the end of the Communion Service plainly contemplates the continued use of wafer, in the expression "it shall suffice" to have "the best and purest Wheat Bread." Lancelot Andrewes, the saintly and learned Bishop of Ely (1605-09), used wafers in his chapel there; and he was one of the greatest authorities of his day on Church Law.

BOWING.

We bow down before God alone. Whenever we bow, whether at the Sacred Name of JESUS, or before the Altar when we cross the church, our reverence is to God alone. We bow *towards* the Altar, we bow *to* God. Just as in the House of Lords, reverence is made towards the vacant Throne, but the

¹ Duchesne, *Christian Worship*, p. 85.

JESUS THE WAY THE TRUTH THE LIFE

object of the bow is the absent King, so in church our reverence is given to the Heavenly King there present as He has promised. The 18th Canon orders that "When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised."

These Canons of 1603, it is well to note, are (except wherein they have been subsequently repealed) absolutely legally binding upon all the clergy, and in *foro conscientiae* upon the laity.

"At the sight of a cross, or crucifix, I can dispense with my hat, but scarce with the thought or memory of my Saviour."¹ The reverence to the Crucifix is *towards* the inanimate object, but *to* the Living Lord.

SIGN OF THE CROSS.

The Sign of the Cross has been used from very early times. Tertullian writes (about 200 A.D.), "At every forward step and movement, at every

¹ Sir Thomas Browne, M.D., *Religio Medici*, 1642.

THE LIFE

going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign (of the cross).”¹ The 30th Canon (to which the Baptismal Service rubric refers us) tells us that “The honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles’ times (for aught that is known to the contrary) of the Sign of the Cross, which the Christians shortly after used in all their actions; thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge him for their Lord and Saviour, who died for them upon the Cross. And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children, when they were christened, to dedicate them by that badge, to his service, whose benefits, bestowed upon them in Baptism, the name of the Cross did represent. And this use of the Sign of the Cross in Baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause. . . . Amongst some other very ancient ceremonies, the Sign of the Cross in Baptism hath been retained in this Church, both by the judgment and practice of those reverend Fathers and great Divines. . . .”

¹ Tertullian, *De Corona Militis*, 3.

JESUS THE WAY THE TRUTH THE LIFE

At the conclusion of our recitation of the Creed we make the Sign of the Cross to signify our assent thereto, and as a reminder of our Baptismal pledge to 'believe all the articles of the Christian Faith.'

THE CROSS.

At the head^e of our Processions, above the Altar, on the gable ends of our Churches, and elsewhere, we are accustomed to place the Cross, with or without the Figure of the Crucified Lord. The material Cross is both the symbol and the reminder of the redeeming Love of our dear Lord, Who suffered "for us men and for our salvation" upon the cruel cross. In the earliest days of the Church, the material symbol was apparently not used; but when the Roman Empire bowed before the 'Galilean,' the symbol became more and more recognized as the appropriate badge of His followers. From the Sixth Century, the bare symbol¹ is replaced by historic and artistic representations of the Crucifixion, in picture or in relief, or, still later, in solid imagery. We believe that the contemplation of such a representation helps to deepen our devotion to our Lord, and to strengthen our faith and hope and charity.

INCENSE.

"We know that in the first Christian services

¹ Often a variant of the monogram of XP, *i.e.* the Greek *chi rho* (ChR) for 'Christ': which seems to be the earliest form of the *Christian* cross.

THE LIFE

held in the Catacombs under the city of Rome, incense was burnt as a sanitary fumigation at least. Tertullian also distinctly alludes to the use of aromatics in Christian burial: 'the Sabeans will testify that more of their merchandise, and that more costly, is lavished on the burial of Christians, than in burning incense to the gods.' And the whole argument from analogy is in favour of the presumption of the ceremonial use of incense by the Christians from the first. . . . Malachi¹ (I, II) had already foretold the time when, among the Gentiles, in every place incense should be offered to God.

"Gold with myrrh and frankincense, were offered by the Persian Magi to the infant Jesus at His birth, and in Rev. 8, 3, 4, the image of the offering of incense with the prayers of the saints, before the throne of God, is not without its significance. If also the passage in Ambrose of Milan (on Luke I, II) where he speaks of 'us' as *adolentes altaria* is to be translated 'incensing the Altars' and taken literally, it is an unequivocal testimony to the use of incense by the Christian Church in at least, the Fourth Century. In the Church of England the use of incense was gradually abandoned after the reign of Edward VI. . . . Its use however has never been abolished by law."²

¹ This text so often quoted by the early Fathers unites together the universal offering of the *Minchâh*, the bloodless sacrifice, with that of incense.

² *Encycl. Brit.*, 12, 721.

JESUS THE WAY THE TRUTH THE LIFE

Among the Jews in our Lord's day, as Dr Schürer points out, "The offering of the incense was regarded as the most solemn stage in the whole sacrificial act. (See Philo, *De victimis offerendis*, sec. iv.) Hence it was while they were offering the incense above all that revelations were made to the priests, as for example in the case of John Hyrcanus (Joseph., *Antt.* xiii, 10, 3) and that of Zacharias (Luke i, 9-20). . . .

"The priest to whose lot the duty of offering the incense had fallen now went and took a golden saucer¹ (*kaph*) covered with a lid, and inside of which again there was a smaller saucer (*bâzâk*) containing the incense. Another priest took a silver pan (*machtâb*) and with it brought some live coal from the altar of burnt-offering and then emptied it into a golden pan.² This being done, both entered the temple together. The one emptied the coals that were in his pan on to the altar of incense, prostrated himself in an attitude of devotion, and then withdrew. The other took the smaller saucer containing the incense out of the larger one, then handing this latter to a third priest, he emptied the incense out of the saucer on to the coals upon the altar, whereupon it ascended in clouds of smoke.

¹ This was the 'bowl' of Rev. 5, 8;—the incense-boat, not 'censer.'

² This is the 'fire-pan,' mistranslated 'censer,' of Lev. 16, 12. In the Jewish Church incense was always offered upon the Golden Altar of Incense "before the Lord." The offering by Korah and his companions was perhaps burnt in the censers, but, if so, only emphasizes the usual rule.

THE LIFE

This being done, he, like the other, fell down in an attitude of devotion, and then left the temple.”¹

“It is clear that the offering of incense in the Christian Church is the setting forth of the power of prayer, won by the Incarnation of the Divine Son. . . . We are of opinion that the censuring of persons and things is the only method of using incense which is distinctly Christian ; and finally we deny that it is possible to find in this custom of the Church (be its antiquity what it may) any superstition, or the setting forth of any doctrine other than the perfect sufficiency of the Sacrifice of Calvary, and the need of all being gathered in one through the intercession of the Eternal Victim, which for a sweet savour rises before the Mercy Seat on High.”²

It must be noted that the incense is offered (as in the Old Dispensation, Ex. 30, 37) to God alone. This explains the refusal of the early Christians to burn incense to the Emperor.

The incense speaks to us of the Living Interceding Lord, Who alone can make our intercessions acceptable as we pray :

“And then for those, our dearest and our best,
By this prevailing Presence we appeal ;
O fold them closer to Thy mercy’s breast,
O do Thine utmost for their souls’ true weal.”³

¹ Schürer, *Jewish People*, II, i, 294, 295. This was the ceremonial with which our Lord must have been perfectly familiar, and which He nowhere condemned or disapproved, so far as we can tell, either explicitly or implicitly.

² Rev. H. R. Percival in *The Case for Incense*, 1899, pp. 95, 96.

³ Dr W. Bright, *H. A. and M.*, 322.

JESUS THE WAY THE TRUTH THE LIFE

TURNING TO THE EAST.

We are accustomed to face towards the East at the recitation of the Creed. Often the same is done at the Glorias in the service. The Gloria is in a sense a Creed, added to the Jewish Psalms and Canticles in order to show that we use them, not in their literal sense, but with a Christian meaning.¹ All turn in the same direction to denote their unity in the Faith; to show, that is, that we all possess the same Faith in the Blessed Trinity and in ‘all the articles of the Christian Faith.’ That direction is the East, because it has always been thought that thence “the Sun of Righteousness shall arise with healing in His wings.”

We desire that the worship of God’s people shall express with reverence and with beauty the joy of the spiritual Life. Not by minute mechanical rules for ritual details as in the Roman Church, but rather in the free gladness of the method of the Eastern Church will the devotion of English people best express itself.

Insistence on ‘ritual’ uniformity is as utterly impossible in England to-day as would be the revival of the ‘Sumptuary Laws’ of the Fourteenth Century.

¹ It is for this reason, by the way, that many of us do not share the desire to omit the so-called ‘cursing’ sections in the ‘Revised Psalter.’

THE LIFE

Anglo-Catholics gladly accept the advice which Dr Pusey gave in 1849 to the Rev. G. R. Prynne : “ Certainly one should be glad that greater reverence could be restored ; but I have long felt that we must first win the hearts of the people, and then the fruits of reverence will show themselves. To begin with outward things seems like gathering flowers and putting them in the earth to grow. . . . I think it is of great moment that we should not foster the impression that this great battle is about things external.”

CONCLUSION.

BRETHREN in Christ, of many varying views, may I beg a boon of you ? We are not ‘crypto-Romans,’ not ‘Jesuits in disguise,’ not ‘Mariolaters,’ not ‘wafer-worshippers’ ; but if sometimes things are said or done among us (or so reported, which is not quite the same), with which you entirely disagree, will you of your goodness and Christian courtesy remember that the rumour is possibly untrue, and that, if true, the actual eccentricity is but passing froth upon the surface, that shows the presence of a deep Catholic current below ? That current is bearing us onward, we believe, to the reunion of all God’s children.

May He through Whom alone we can come to the Father, bring us by His Way to the fulness of His

JESUS THE WAY THE TRUTH THE LIFE

Truth, that in the glory of His Life we may all serve God in the one fellowship of "the Church which is His Body, the fulness of Him that filleth all in all."

From the outside the stained-glass window looks dull and stupid and a hindrance to the light. From the inside only can you see its beauty and its meaning. This sketch of our teaching, I trust, will enable you to get some idea of what that teaching looks like from within. My earnest prayer and hope is that it may bring some hungering soul a little nearer to the Truth as it is in JESUS, so that by the Way he may enter in and taste the Life Eternal.

LAUS DEO.

GENERAL INDEX.

- ABSOLUTION**, 60.
Adoration, 94, 131, 136.
Advocate, Our, 125.
Aim of the Movement, 15, 31, 53.
Almighty, 92.
Anamnêsis, 127.
Angelic Salutation, 99.
Angels, 93.
Anglo-Catholic Aim, 15, 31, 53.
 — **Ceremonial**, 24.
 — **Congresses**, 31.
 — **History**, 22-32.
 — **Meaning**, 21.
 — **"Ritual,"** 24, 136-139.
 — **Spirit**, 22.
Anointing of the Sick, 72.
Apostellô, 115, 116.
Apostolicity, 34, 117.
Apostolic Succession, 26, 28.
Articles of the Creed, 91-104.
Auricular Confession, 57.
Authoritative Standards, 85.
Ave Maria, 99.

BAPTISM, 63-66.
Baptismal Regeneration, 65.
Bible, The, 81-86.
Bishop, Safeguard of Unity, 120.
Bishops, 117-122.
Black Rubric, 134.
Blood, 129.
Body, Resurrection of the, 103.
Bowing, 141.
Bread of Life, 127.
Bread, Wafer, 141.

CANDLES, 138.
Canon Law, 121.
Canon 18 of 1603, 142.
 — 30 of 1603, 143.
Canonical Books, 82.
 — **Obedience**, 122.
 — **Synods**, 25.
Canons of 1571, 84.
 — of 1603, 142.
Catholic Church, 34.
 — **Faith**, 41, 83.
 — **Meaning**, 21.
 — **Principle**, 33.
 —, **The Word**, 21, 35.
Catholicity, 37, 40 45.
Ceremonial, 39, 136.
Chalice, Mixed, 140.
Change of Mind, 55.
Chi Rho Monogram, 144.
Christendom, 16.
Colours, 140.
Communion, Holy, 126-134.
 — of **Saints**, 100.
Conception of B.V.M., 97.
Confession, 57.
 — of **Faith**, 80.
Confessors, Licensing of, 122.
Confirmation, 69.
Constitutional Authority, 121.
 — **Church Government**, 25.
Contrition, 57.
Conversion, 56, 64.
Councils, General, 88.
Creation, 92.

INDEX

- Creed, Apostles', 41.
 —, Articles of, 91-104.
 —, "Athanasian," 87.
 —, "Nicene," 86, 87.
 Creeds, 80.
 Cross, The, 142, 144.
 Cross, Sign of The, 142.
 Crucifix, 142, 144.

DEACONS, 119.
Defuncti, 103.
 Departed, Prayer for, 101-103.
 Direction, 61.

EAST, TURNING TO, 148.
 Equality, Liberty, Fraternity, 112.
 Eucharist, Holy, 130.
 Eucharistic Adoration, 131.
Exousia, 115, 116.
 Extreme Unction, 72.
 Extremists, 17.

FAITH, 61.
 —, The, 78-85.
 Fasting, 67.
 — before Communion, 68.
Filioque, 87.
 Flesh, Resurrection of the, 103.

GENERAL COUNCILS, 88.
 Genesis I-XI, 92.
 Gift of God, The, 52.
 Glory, The, 132.
 Good Shepherd, 50.
 Gospel of St Paul, 81.
 Green Book, 19, 20.

HAIL MARY, 99.
 Holiness, Truth, Beauty, 51.

 Holy Baptism, 63-66.
 Holy Communion, 126.
 — Eucharist, 130.
 — Matrimony, 71.
 — Orders, 115-120.

IDEAL, THE, 76.
 Ignatius, Father, 47, 52.
 Immaculate Conception of B.V.M.,
 97.
 Incarnate, 94.
 Incarnation, 49, 99, 113.
 Incense, 144.
 In Christ, 73.
 Intercession, 125.
 "Invisible," 93.
 Invocation of Saints, 102.

JESUS ONLY, 47.
 Joy of Life, 105.

KING AND PRIEST, 49, 50, 123.
 Kingdom of God, 111.
 Kings and Priests, 110.
 Kneeling at "Incarnate," 94.

LAMBETH CONFERENCE, 45.
 Lamps, 138.
 Lawlessness, 122.
 Laying on of Hands, 69.
 Lay Priesthood, 70.
 Life Eternal, 109.
 —, Joy of, 105.
 —, The, 49, 105.
 —, True, 107.
 Light of Men, 75, 76.
 Lights, 138.
 "Localized," 131.
 Love, 62.

INDEX

- MARY, THE BLESSED VIRGIN, 95-100.
 Mass, The, 130.
 Matrimony, Holy, 71.
 Melchizedek, 124.
 Memorial, 127.
Metanoia, 55, 64.
 Ministry, The, 115-121.
 Missions, 41.
 Mixed Chalice, 140.
Mortui, 103.
 "Mother of God," 96.
- (ECUMENICAL COUNCILS, 88.
 Official Declaration, 85.
 Orders, Holy, 115-120.
 Ordination, 117.
 Ornaments, Rubric, 123.
 Oxford Movement, 25-29.
- PEMPO, 115, 116.
 Penance, 59.
 Personal, Historical, Sacramental, 48.
 Pope of Rome, The, 90.
 Post-Baptismal Sins, 66.
Potestas Ecclesiæ, 116.
 Prayers for Departed, 101-103.
 Presence, Real, 129-134.
 Priest, Prophet, King, 49, 123-5.
 Priesthood of Laity, 70.
 Priests, 119.
 Propitiation, 129.
 Proportion, Sense of, 18.
 Psalter, Revised, 148.
- REAL PRESENCE, 129-134.
 Repentance, 56.
 Reservation of the Eucharist, 134.
 Resurrection of the Body, 103.
- Reunion of Christendom, 16, 19, 35, 63.
 Righteousness, Peace, Joy, 112.
 Roman Catholic Claims, 89.
- SACRAMENTAL PRINCIPLE, 49, 113.
 ——— Religion, 49.
 Sacraments, Seven, 69.
 Sacrifice, Eucharistic, 127.
 "Sacrifices of Masses," 130.
 Saints, Communion of, 100.
 ———, Invocation of, 102.
 ———, Prayer for, 102.
 ———, Reverence due to, 94.
 Schism, 62.
Shekinah, 132.
 Sick, Unction of, 72.
 Sign of the Cross, 142.
 Sins after Baptism, 66.
 Standard of Anglo-Catholic Teaching, 19.
 Standards, Authoritative, 85.
 Synods, 121.
- THEOTOKOS, 96.
 Three Creeds, 80-82.
 ——— Orders of Ministry, 118.
 Tracts for the Times, 28.
 Tradition, 81.
 Truth, The, 41, 75.
 Turning to the East, 148.
- UNCTION OF THE SICK, 72.
- VESTMENTS, EUCHARISTIC, 139.
 Virgin, The Blessed, 95-100.
- WAFER BREAD, 141.
 Way, The, 55.
 Way, Truth, Life, 47.
 Worship, 135.
- YOUTH, FAILINGS OF, 30.

INDEX OF AUTHORS QUOTED.

- A Kempis, T., 48, 62, 139.
 Alexander, Abp., 93.
 Augustine of Hippo, S., 68.
 Bede, Venerable, 39.
 Beveridge, Bp., 133.
 Bindley, Dr T. H., 81.
 Bingham, Rev. J., 134.
 Brevint, Dean, 133.
 Bright, Dr W., 128, 147.
 Browne, Sir Thos., 142.
 Collins, Bp., 84.
 Creighton, Bp. (Lond.), 17, 30,
 42, 104.
 De Maistre, Count Joseph, 16.
Didachê, 58, 59.
 Duchesne, Mgr. L., 141.
 Edersheim, Dr A., 138, 140.
 Encycl. Brit., 144.
 Gore, Bp., 37, 67.
 Green, Prof. E. Tyrrell, 103, 113,
 120.
 Haddan, Rev. A. W., 88, 89.
 Heygate, Rev. W. E., 83, 84.
 Hort, Dr F. J. A., 105, 107.
 Ignatius, Father, 52.
 Ignatius, S., 120.
 Keble, Rev. J., 27.
 King, Bp. (Linc.), 82.
 Lacey, Canon T. A., 101, 134.
 Lambeth Encyclical, 77, 85.
 Liddon, Canon H. P., 40, 96.
 Mason, Canon A. J., 35, 71, 92,
 96, 97, 114, 117.
 M'Comb, Dr S., 44.
 Neale, Dr J. Mason, 118, 136.
 Ollard, Canon S. L., 29.
 Overton, Canon, 24, 25, 27.
 Pearson, Bp., 95, 100.
 Percival, Rev. H. R., 147.
 Plummer, Dr A., 24.
 Pretoria, Bp. (Talbot) of, 112.
 Pusey, Dr E. B., 149.
 Sadler, Preb. M. F., 95.
 Schürer, Dr E., 146.
 Smith & Cheetham, 100.
 Swete, Prof. H. B., 78-80.
 Tertullian, 142.
 Vaughan, Dr C. J., 38, 43, 46.
 Wesley, John and Chas., 133, 134.
 Westcott, Bp. B. F., 112, 113.
 Wood, Rev. E. G., 115.
 Woodlock, Father, 18.



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